

# The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*


E. H. HAMES, *Business Manager*

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## YOUR MAGAZINE AND ITS PLANS

 We assume that the Congregational churches are concerned to have their organ for denominational missionary work in the United States, "The American Missionary," useful to the limit of possibility. To this end two things are necessary: It must be the best possible magazine and it must have the widest possible circulation.

### WHAT WE ARE TRYING TO DO

1. To present the work which the churches are doing through the several Societies in a fresh and compelling fashion.
2. To render a distinctive service through a newly-established "Pastors' Section." We hope to make this a platform from which denominational leaders may treat themes of value to the pastor in his own particular work.
3. To improve the appearance of the magazine. Note the changes in the cover, the new type, arrangement of headings, titles of articles, table of contents, and official directories of the Societies on the inside of the back cover page.

### WHAT WE ASK YOU TO DO

1. To forward suggestions and criticisms.
2. To sign an agreement to see that information regarding the magazine is circulated, to seek the appointment of an agent in the church for securing fresh subscriptions, and to furnish news and articles should occasion arise, or to remit the subscription price for the ensuing year. Under new postal rulings no free copies may be sent, but subscriptions may be enrolled for services rendered.
3. To make subscriptions a matter of frequent announcement.
4. To appoint a subscription agent who will take seriously the work of organizing and increasing an "American Missionary" Club in your church. The terms are:

Single subscriptions ..... Fifty cents  
In clubs of five, each subscription ..... Twenty-five cents  
In clubs equaling one-fifth the gross membership of the church  
reported in the last Year-Book, each subscription ... Fifteen cents

One self-constituted agent has recently sent in a list of fifty-three names, lacking only nine of fifty per cent of the resident membership of the church. A similar effort in all our churches would make a list of 300,000 subscribers instead of 25,000.

Address all correspondence relating to subscriptions to the Business Manager, E. H. Hames, 289 Fourth Avenue, New York City, and concerning editorial policies to Rev. William S. Beard, 287 Fourth Avenue, New York.

"THE AMERICAN MISSIONARY" is your magazine. We count on your help.

# THE PASTORS' SECTION

## FIVE HUNDRED THOUSAND NEW MEMBERS SECOND ITEM IN THE TERCENTENARY PROGRAM

*By Charles Emerson Burton, D. D.*

**H**AVE we forgotten the second item of the Tercentenary Program? The Congregational churches of the United States through their National Council decided to celebrate this anniversary of the landing of the Pilgrim Fathers by the accomplishment of a fivefold program. We proposed to study Pilgrim principles and incorporate them in our lives; to enlist a goodly company of young people in the service of Christ and His Church; to reach the standard of giving not less than \$2,000,000 annually to our denominational benevolent societies; to raise a fund of \$5,000,000 or more as the nucleus of a pension system through which to do justice to aged and incapacitated ministers and their families. Something is being done to attain each one of these aims. But have we forgotten the second item of the program—the item which touches the central function of the Christian Church?

We set out to add 500,000 members to our churches in five years. There is nothing sacred about the number 500,000. The mathematics of the spiritual kingdom do not lend themselves accurately to the characters of earthly arithmetic. We might add 500,000 members to our churches and fail spiritually. We might fail to add 500,000 members to our churches and succeed spiritually.

The recognition of this great fact, however, is not a good excuse for purposelessness. It is as great a sin to pay no attention to the evidences of faithful ministry on our part as it is to place all dependence upon those evidences. The naming of the figure 500,000 simply means that we are determined to do our best, and that we shall question our faithfulness if we do not see fruitage represented in numbers.

We have not kept pace with the standard set.

In 1916 the record was 68,259; in 1917, 65,434. The figures, of course, are not in for 1918, but there are no indications that they will be in excess of the average of these two years, which would mean 200,000 members in three years, leaving 300,000 to be added in two years. Very clearly we have not kept pace with our standard.

The explanations which may be offered are more than usually plausible. We have been engaged in a great war. Our young men have been leaving for camps and battlefields. Our ministers have been on leave of absence. Our churches have been minimizing regular work for the sake of special work. Both people and ministers have been preoccupied. There has been an intense speeding up in all lines of human life, including long hours of employment and Sunday labor. The winning of the war has been the one supreme aim of our people. In recent weeks, also, epidemic has caused the placing of a ban upon public services.

Recognizing the validity of these explanations, we are nevertheless most concerned that there has been unjustifiable neglect of this fundamental endeavor. But there is still time for repentance.



### **The Goal Is Still Attainable**

When we consider the large number of tacit disciples of Jesus Christ, who in their heart of hearts believe in Him but have never acknowledged it, and when we think of the millions who are amenable to the call of the Galilean, it is quite within the range of possibility that 800,000 Congregational Christians should be able to associate with themselves 300,000 more in two years, especially when we remember that additions by letter are included in the count. In this we must not lose sight of the fact that the spirit of God waits to co-operate with faithful messengers of His word.

Moreover, the times are ripe for great religious movements. As we write New York City is thundering her hilarious joy over the signing of the armistice which ends the war. Without question the tremendous din of the metropolis is but typical of that which rises all over this land. The life of the American people has been stirred during the last four years as at no time since the Civil War, if even at that time. Nerves have been strung to their highest tension. Finest ideals have been called into existence. The challenge to heroism has been responded to without reserve. Sorrow, too, has entered into the lives of many, and far-reaching sympathy has softened the hearts of all. The coming of peace makes room for attention to the great things of soul life. Now is the time to challenge men to follow Jesus Christ.

### **The Tercentenary Committee Has Decided to Concentrate on the Second Item in 1919**

The response of the churches to the Every Member Drive has emboldened the Tercentenary Committee to ask the churches to concentrate upon evangelism in 1919. The term evangelism is used in the broad sense, which includes all legitimate efforts to lead men to definite decision in the Christian life and into covenant relationship with the Church. Many of our churches are doing a constantly efficient service in this connection. These can be of incalculable help to the larger number who have found neither the methods nor the spirit.

The Tercentenary Committee, therefore, hopes we may find ways of kindling the spirit of evangelism and of inaugurating a thoroughgoing program of evangelism in every church in our communion. A tentative program of steps to be followed to this end has been drawn up. The counsel of pastors and workers all over the land is sought as to the best methods of procedure, and the whole plan will be discussed at the Midwinter Conference of denominational workers in January.

### **A Call to Every Pastor to Lead His Church in Doing Its Full Part**

Brethren of the ministry, you have been called to be fishers of men. During the past few months your whole soul has been engrossed in the thoughts of the world war—naturally so, properly so. The time has come to conserve the finest fruits of this great struggle by issuing a challenging call to men to be faithful to God. You are set at the points of vantage, charged with the blessed work of making disciples for Jesus Christ.

The first great requisite for effectiveness in this service is that of personal spiritual preparation, without which no man can be the instrument of God. This is the call of your Master, and it demands that searching of heart in which is to be found the spiritual passion like that of the great apostle who exclaimed, "Woe is me if I preach not the Gospel," and like that of the ancient man of God who left the record, "While I was musing, the fire burned, then spake I with my tongue." Shall we not give ourselves to prayer and contemplation until we are constrained to a service which cannot but be effective?



Next to the preparation of one's own soul is the working out of a definite plan of action in which the church shall be effectively led. Study your community and its needs; know the people who are the natural object of your solicitude; devise ways of reaching them; in short, have a program and work it.

The campaign which the Tercentenary Committee will institute is a call for team work. Many of you will be able to help your fellows immensely; others of you can gather help of inestimable value by this team work. Very soon you will receive announcements and requests for co-operation. Welcome them eagerly; respond to them generously.

This is also a call to earnest prayer on the part of all our pastors and on the part of our churches. Let us put ourselves at the service of our great Leader, and let us make requisition upon Him for the promise of spiritual power, without which we cannot succeed and with which we cannot fail.



## THE TERCENTENARY SUNDAY SCHOOL CHART FOR 1919

*By Miles B. Fisher, D. D.*

**T**HE beautiful chart that has done service through 1918 is to be retained, as originally intended, for the new year. It bears no dates but "1620—1920." It is artistic and colors stay bright. Fresh descriptive sheets will refurbish the chart.

The decision recently reached to include The Congregational Woman's Home Missionary Federation among the regular boards makes a few corrections necessary on the chart. To all registered schools a sticker will be sent which will make these alterations. The new edition of the chart will embody them.

The reason for these corrections is this: The Federation is the clearing-house and spokesman for the various Woman's Home Missionary Unions which do the women's homeland work locally. To it, in their name, has been assigned the raising annually of \$300,000. This sum represents fifteen per cent of the total apportionment of the denomination, or one quarter of the amount raised specifically for homeland purposes. This means that one quarter of the homeland apportionment rests upon the women. To enable them to meet this obligation, one quarter of the amount raised by each school for the homeland societies is to be sent through the treasury of the Woman's Missionary Union of the state in which the school is located. Or, if the practice is to send all money to the state treasurer or conference office, the Federation will expect that twenty-five per cent of the homeland gifts be sent from there to the W. H. M. U. of the Conference. In addition, August is assigned in full to the Federation. All money contributed in that month should go to the treasurer of the State Union. Note that the money does not go to the Federation office in New York, but to the Woman's Home Missionary Union, which is the local arm of the Federation. If any school prefers to apportion receipts among all boards monthly or quarterly, this may be done. In this case the Federation should receive fifteen per cent of the total amount, or twenty-five per cent of the allotment to the homeland boards. These arrangements are in accordance with the decision of the Commission on Missions and have the approval of the home boards. The thirteenth or bottom sheet, the last of the pad of "descriptive sheets" for the new year, will contain instructions how to handle the money each month. The process will be simplified for the school treasurer by sending all moneys to the Conference or State Treasurer with instructions.



The scenes of the 1919 Hero Tales for the first seven months will be the Southwest, and China for the last four months. Our Southwest characters are as bizarre and picturesque as our country affords. Indians, Mexicans, cowboys, the "lunger," the prospector, all have furnished material for the story maker. The belief is that as the Hero Tale each month presents a new view of the Southwest, we may by and by come to have a livelier appreciation of the work and the needs of the four states bordering Mexico.

A beautiful silk banner, suitably lettered, will be presented to the school that attains the best record under the chart plan for 1918. A year later another banner will be presented to that school which makes the best record for 1919. These exquisite banners, lettered in gold leaf, we are able to offer through the spontaneous generosity of a friend of our schools and of missions. With Hero Tales for January will be enclosed cards for reporting this year's record. On the record so reported, the banner will be awarded. For the remarkable attainment of twenty-two cents per member,

our school in Plainfield, New Jersey, received the banner for 1917. Who will win it for 1918, we wonder. Remember that all chart schools, and especially the Advanced and Honor Schools, must rise to more than a money standard. Instruction, organization and regular subscriptions enter into the reckoning.

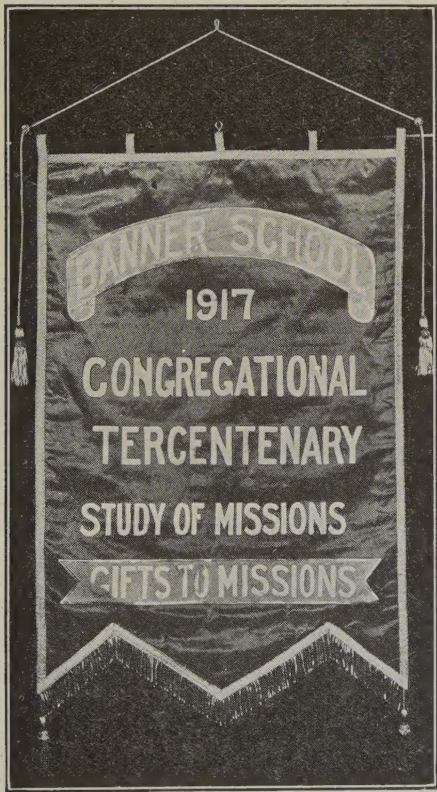
The seals affixed for this year, 1918, may well be left on the chart where they are. They will furnish the constant reminder of what we did a year back, and be a spur to better attainments. Put another column of seals parallel to the first. If the charts continue in good shape another year, it would be an advantage to affix still a third row of seals, each better than the year before. Schools will want to report the grade chosen for 1919, so that suitable seals can be sent them. This may be reported on the same card as the achievement for 1918, which card will be sent school in December.

Schools using paper box blanks will probably want a new lot. Such requests should be made early.

Now is the time to urge all schools not listed to apply for the chart. It has teaching value, it has fellowship value, it has worship value—in a word,

it has high value. We offer positive suggestions with the chart, but they are elastic, and may be adapted to any well-considered plan of benevolence already set up. No one has yet reported it as cramping or embarrassing the free operation of a good plan of running the school or the benevolences.

A new descriptive leaflet will gladly be sent upon request.



PRESENTED BY THE C. E. S. TO THE  
CHURCH SCHOOL, PLAINFIELD, N. J.



# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Vigorous "twins" are those concerning which Mr. Wyatt writes so interestingly. Read the story.



The Midwinter Meeting of the Board of Directors will be held in or near Chicago, January 19th to 22nd inclusive.



This year the world yearns eagerly for the re-echoing of the Christmas message, but the only peace which will endure is the peace of Christ.



The leaflet entitled "Home Missionary Wives" by Mrs. Marion Ballou Fisk, is now available and may be had by addressing the Publication Department.



Your Sunday School is surely planning to use the Tercentenary Chart Plan next year. Note on another page the announcement of the plans of this Society in connection therewith.



The December theme in the W. H. M. F. topic card relates to this Society, the title being "The Messenger and the Message." For special help for this meeting see the Federation pages.



There has been much cancelling of appointments of late owing to the prevalence of the epidemic, and on this account the trip of Secretary Burton to the West Coast has been indefinitely postponed.



The Commission on Missions is calling a general conference of denominational leaders, in which this Society will participate, to be held in or near Chicago, at approximately the time of the Midwinter Meeting. The exact dates will be announced later.



The dates for the Annual Meeting of the Home Missions Council are January 14th to 16th, and the sessions will be held at Wallace Lodge, Yonkers. Full information as to accommodations and program may be had by addressing Rev. Alfred Williams Anthony, D.D., 156 Fifth Avenue, New York City.



This stirring report comes from the New Jersey churches through Superintendent Carroll. He says, "We find that our forty-eight churches, seven not contributing, gave last year for the Kingdom through our seven Missionary Societies, \$36,304, a little more than \$3.72 per resident member. This is nearly 7.2 cents per week, and is probably not equalled by the churches of any other state or district in the Union." What state exceeds? Speak up!

## MISSIONS: THE MOBILIZING OF THE CHURCH MILITANT

*By Rockwell Harmon Potter, D. D., Hartford, Conn.*

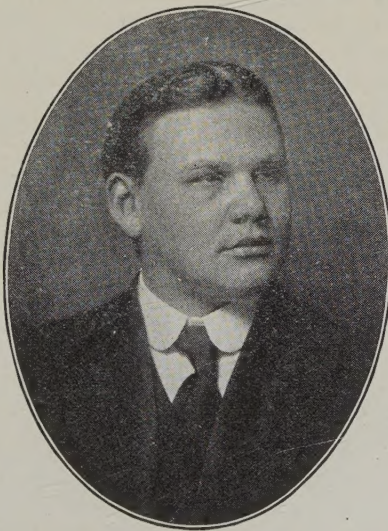
### I. ENLISTING THE RANK AND FILE

**T**HEY tell us that they want songs for the army. They want song leaders for the army. They are training volunteers for this service. They are asking for songs from the heart of the nation. This is good. An army that can keep singing is an army that cannot be beaten. An army that can sing with full voice and with tones that float out about the advancing host is a victorious army. We have gotten our army; they have begun to sing; they have a few songs. They need more songs and they need to be trained to sing them.

Now the case is otherwise with the Church. We in the Church have plenty of songs, and after a fashion we have plenty of singing. The question with us is, can we live up to our songs? We sing, "Onward, Christian Soldiers," and "Like a Mighty Army," and "Brightly Gleams Our Banner," and "Put on the Gospel Armor" and "Go Forward, Christian Soldier," and "Fling Out the Banner," and "O, Zion, Haste," and "Jesus Shall Reign," and "Lead on O King Eternal." We are strong on our singing, but when it comes to living up to our songs and working up to our songs and fighting up to our songs, we are not conspicuous for numbers, for leadership, for enthusiasm, for patience or for cour-

age. We talk about the Church militant, as though it were "terrible as an army with banners," and we sing about the Church triumphant as though it were as restful as the singing angels around the great white throne. But an unprejudiced observer who should watch our life and service might gain the impression that we had gotten things mixed and were seeking to pass through the experiences of the Church triumphant here and to leave the experiences of the Church militant for the hereafter. I fear the ordinary Church service would not impress such an observer with its likeness to a military training camp. I fear he would look upon the saints assembled, and say of them, "This is not a fighting army; it is a resting mob."

Now the hymn book, agrees with the New Testament in summoning the Church to a life of conflict. We have a conquest to achieve. The "Conquest Program" of the women has a good title. The pity of it is that our program has ever been anything else than a conquest program. We have foes to fight "principalities," "powers," "world rulers of this darkness," "spiritual hosts of wickedness." We are warned that they are in "high



ROCKWELL H. POTTER, D.D.

places." We suspect that they are also deeply entrenched. We are called upon to adopt nothing less



than "unconditional surrender" as the watchword of our campaign.

Now our first necessity is the necessity of soldiers. We must recruit the rank and file. We must enlist the men and the women, the youths and the maidens, the boys and the girls into the fighting hosts of the Church of God.

We must offer worthy motives to secure these enlistments. Foremost among these is the motive of human need. As the heart of America responded when the needs of oppressed nations were made plain and clear, so the hearts of the people of our churches will respond if only we can make plain and clear to them the desperate need of the hearts of men for the ministry of the truth and grace of God. By every means that has been used and found effective, by every means which our utmost ingenuity can devise, we must make known to our possible recruits the desperate needs of the life of men who know not God's truth and who feel not the power of His love. We must look upon missionary literature not as so much junk for the waste basket, but as the material of our propaganda. Picture and poster, lantern slide and spoken word, hymn and prayer—these all must be taxed with the questions, Will this reveal the needs of men? Will this make the needs vivid and appealing, so that recruits will answer in the presence of this call, "Here am I, send me," as, under the lifted flag, our boys have offered themselves when they heard the cry of Belgium and Serbia and Armenia?

We must use the motive of a worthy purpose. Our army in France is fighting to "Make the world a decent place to live in." Are we not clear that this task can never be accomplished by military armies alone, that there is needed the moral and spiritual forces of the Church of the living God to proclaim His truth and His love in such wise that these shall lay hold of the life of the peoples to order them in obedience to His

blessed will? Missions is not the establishing of churches, it is not the planting of schools; it is not the sending of teachers; it is not the healing of the sick; it is not the ministry of comforts to little children and to feeble folk and to aged people. Missions is all these things, but it is all these things in order that the world may be made a blessed place to live in. We need to lift the high banner of a worthy purpose over this mighty and manifold missionary enterprise. Every gleaming word of scripture, from the radiance of the garden on its first page to the glory of the city on its last, must be seen to illumine the folds of the banner under which we fight and to shine upon the standards which we follow and must continue to follow.

We must use the motive of a great loyalty. The hearts of our people are committed to Jesus. The revelation of God's love in Him is the trust and the hope of their souls. We must lead them to see that it is He that calls them to give themselves to this service and this sacrifice; that it is He who speaks to them as once to the apostle that loved Him of old; saying, "What is that to thee? Follow thou Me;" that His is the spiritual presence that in lonely places on the plains or hidden deep among the mountains, or in crowded places in the great cities, asks for the use of their hands that He may again touch human hurt with His healing; for the use of their feet that He may again be swift in the errands of mercy; for the use of their lips, that He may again speak words for gracious guidance and for the blessings of hope; for the use of their gifts that He may again multiply them for the needs of the multitude; for the very beating of their hearts that He may again fold the weary and sinsick peoples to the breast of His great compassion.

Let us proclaim these worthy motives of our great adventure with God. Let us be confident in their power to win the needed response,



to enlist the necessary recruits, to fill up the number of the elect who are chosen not for privilege, but for peril, for hardship, for sacrifice. So let us summon the Christians of the churches to advance to the posts where the banner of the Church has ever been lifted. So let us call upon

them to lift the level of their life and service until it be worthy of the songs they sing. So let us, with our brethren, take again the high vows of the Christian soldier, and pray God that we may be numbered with those who "With their Leader have conquered in the fight."



## BROTHERHOOD THE BASIS OF DEMOCRACY

*By Rev. Sherrod Soule, Hartford, Conn. (Conclusion)*

**I**F I know anything of the desires of the departed, deported youth, and I am sure I know of the yearnings of one, they will want to find on their return food sufficient for them, and just as mother used to make it. They will not thrill to find the furniture all changed, grandmother's chair upholstered in khaki, and father tramping around with his calves cased in puttees.

But I wonder if the crucial test will not be whether the David and Jonathan friendship formed in the camp can be continued in club, church, and home! Concretely, it is this: Will the comrade with whom he has shared his smokes, broken bread together, divided his draught of water in time of thirst, and who has borne on his back his own wounded body to some place of safety, be welcome in the pew of the old home church if his name ends in "sky"?

In a sermon recently preached by my pastor on the theme, "The Cost of Democracy," he said, relative to the redemption of the heritage we received from Thomas Hooker, that in this awful test and crisis, "There is the possibility—not a certainty unless we make it such—that out of this mingling of the youths of the land, out of this mingling of the gifts of the people of this land, there may be born that Pentecost of the races that shall do away with the cheap and easy scorn with which we have despised one another too often and too much, that shall do away with those bitter racial hatreds

which here and there have brought reproach upon our boasted land of the free."

We have, by federal enactment, restricted the straying steps of enemy aliens and set bounds over which their footsteps may not pass. We muzzle the mouths of those who utter traitorous and seditious thoughts. Far be it from me to deny fundamental freedom of speech, but there are those who pharisaically prate about their patriotism yet are disloyal to democracy and deny the brotherhood of man by calling other men "micks," "chinks," "coons," "niggers," "sheenies," "dutchies," "dagos," and "wops." Such traitors to humanity should be interned for life and such epithets slung into limbo and lost forever.

We preach polyglottishly in this old Yankee New England. No other denomination matches. When others say to me that they hold us in high esteem for what we are doing for the foreigners I have pouter-pigeon pride; but often on second and serious thought I am suffused with shame because the very size of the work shows that denominationally we have not been democratic and have failed to be fully brotherly, or they would be in and of us.

Now, do not misunderstand me. We must have your means to preach the gospel to many of these people in the tongue in which they were born, but I dare to confess that I wish that the constituencies of many of them were assimilated into our native churches. The glory of this



twentieth century Congregationalism will not be the number of foreign-speaking churches it will organize, but how many of these foreigners it will blend into its native brotherhood. The foreign-speaking church which seeks simply to save its own life will lose it. The genuinely greatest foreign-speaking church will not be the one that can keep the most of its American-born youth in its own confines, but the one that graduates the most of its grown-up children into the American churches. For many years the most of our immigration has been from Southern Europe. We have churches of and among these, not a few. I prophesy, and that dogmatically, that you will never see one of these churches develop into a self-governing, self-sustaining, self-propagating Congregational church. They do not have the genius for self-government and are not willing to pay the price, the money cost, for independent support of the gospel. Should they be abandoned or annihilated? God forbid! The parents and those newly arrived must have the gospel in the familiar language of their race to encourage their children to go beyond themselves. Then the generations to come, if welcomed, will find their way into the work and worship of our American churches, bring the sturdiness of pioneers, the music and song of the southern clime, the warmth and emotion to stir the chill, dry bones of Puritan hyperculture and leaven the drab life of many of our churches with their sparkling light and vivid color.

It will rest upon you rather than upon them. You may try to squirm out by saying that these people do not want to associate and prefer to be left alone, etc. Do not add untruth to your other sins. There are no people who do not like to be known and loved, and there is no race that clannishly cares to be kept out of the comradeship of a community.

There is no denial that the largest lure and love for foreign missions is

when they are far off, with a wide ocean rolling between. At best, our foreign-speaking churches and missions, our Sunday Schools in slumming districts, our paid official workers, are arm's length methods and are not the arm-encircling spirit. I venture to say that in few communities is there a wide, warm atmospheric (not official) attempt to welcome every new incoming foreign family on the terms of human brotherhood. Perhaps we send an official volunteer or paid church visitor, who goes with dread rather than delight.

In one of our fashionable and financial Connecticut communities a foreign family of the wood-hewer and water-drawer type moved in. There were children not a few and not unattractive. If it had been a well-to-do American family the competing churches would have fallen all over each other to capture and carry away. But these new people belonged to the Latin race. After six months or so the father modestly made his wants known to a sympathetic neighbor, that he desired earnestly to have his children attend a Protestant church and Sunday School, but no one had hinted a welcome and he feared an unwelcome might arise if he presumed without invitation. To the honor of that Congregational church invitation was not delayed, and on a recent visit to this parish I saw little Italian lads and lasses in classes with Yankee youth, and the foreign-born youth did not suffer in comparison either in beauty or brightness.

I never heard a more touching, tragic testimony than that given by a country pastor at our Summer Rural Church Conference. His parish is remote, the people are few and scattered and include not a few races. Upon a rough and rugged farm (once Yankee owned and occupied), some distance from the parsonage, there came an alien family rather recently come over and lured out from the city by the thought of land possession. The minister meant



to call and find out, when he could get to it handily. He was less alert, he said, because they were foreigners and possibly they could not understand him. He postponed not permanently, but a bit too long, and tidings came that the wife and mother of the household had taken her own life. Possibly brain and body were previously diseased. Possibly the loneliness and stillness of the solitude unstrung the nerves. Possibly the soul was starved for a word of welcome and evidence of sympathy. Tidings of the tragic end came to his ears. Then the minister hastened on the wings of the morning with regrets and reproaches, and these are his words, "When I entered the bare, cheerless house and saw the numb and dumb-stricken family and I looked on the still, set face of the dead, I begged mercy of God for myself, and in going out when I saw on door post and lintel the self-shed blood I sadly wondered and sorrowfully wonder still whether some of that blood was not on my own head."

Turn your eyes away from Continental Europe for a bit and look at Connecticut. There have been drifting swiftly these recent months from the South colored people not a few. Here there is plenteous harvest of toil and toll, but the laborers are few. Has there been a welcome to these Negro newcomers on the basis of brotherhood? Has the open door of opportunity swung wide on the ground of individual intrinsic merit and ability and on a basis of bare justice?

Are our regular orthodox Young Men's Christian Associations proffering their privileges to colored and Caucasian youth in common? Recently a respectable young colored woman was stranded at eventide in a northern city because of the tardiness of trains and failure of travel connections. Hotels would not furnish hospitality, and being a stranger she sought a Young Woman's Association bearing the name of Christian, to be taken in. Ivory, however, car-

ried the only acceptable tint to decorate lodgings, and the hue of ebony was too dark to be considered at all. Would it be incorrect to chisel on these massive buildings in many a city the genuine title, the Y. M. C. A., or the Y. W. C. A., Limited? Now do not misunderstand me; these institutions are not sinners above those on which the tower of Siloam might fall. Churches and most of the members thereof wear the same or similar stripes. I realize that the color line carries a perplexing and puzzling problem of the most practical sort. Genuinely democratic principles and absolutely brotherly practices would put at end the usefulness and existence of many helpful institutions. But let us in common honesty cease to call them Christian. Hypocrisy is more insidiously corrupting than acknowledged fault. Only open confession that we cannot or will not treat with colored folk on full and equal terms of brotherhood will save our souls at all, and even then as by fire.

There were occasional and guarded pulpit protests against the racial riots in East St. Louis, when we needed widespread, ringing, resonant resentment. We were told in the public press that in the South a reluctant red-tape military recognition would be granted to colored officers of our American army, but the respect would be shown to the uniform, not to the man in the uniform. In the city of Hartford, only a few months since, at a gathering of representative men, a subject suggested for public presentation and discussion was the possible segregation of colored people in certain residential district or districts, and the same scheme for colored children in the public schools. This in a city where Thomas Hooker laid the fundamentals of democracy and the credentials of colonial liberty were concealed and conserved in the Charter Oak!

Prussian militarism can be no more cruel than Caucasian caste toward the colored race in this coun-



try. But the picture is not all gloomy shade. In the busy, bustling community of South Norwalk, where all sorts and conditions of men are engaged in toil and trade, we have our strong, substantial Congregational church with a respectable American residuum. Hungarians not a few have their homes there. During many weeks of a winter past our big-hearted, busily-burdened, brotherly minister gave up evenings greatly needed for rest to go into their homes, and he found the people hungering for the pure gospel. He brought them into his church life and activity and under its influence. He made one excellent Hungarian brother a deacon of his church, and he has honored the office. There is democracy for you, based on brotherhood. Is this not better than putting these people off in a little struggling church, listening, perhaps, to the gospel in their own language but ostracized in a way, with dangers of feuds and factions over some obsolete doctrine or custom of their old country, arrested in their Americanism and deprived of the edification of our broader and better religious belief and church activity?

I wish all of you would read that beautiful, brotherly-spirit-breathing poem by Robert Frost, which appeared in the September *Atlantic*, entitled "The Axe-helve." Under the externals and stage settings the one who hath eyes to see can behold the enduring longing of humanity. The poet interprets the instinctive craving of comradeship and the lone-

someness and unappreciation of a foreigner whose lot is cast where there is no companionship of his own countrymen. In a kitchen by the red-hot cook stove the Yankee and Canuck form a league of friendship. The common laborer felt he had, at least in the matter of axe-helves, superior standing to the cultured fram-er of verse.

I shouldn't mind his being overjoyed  
(If overjoyed he was) at having got me  
Where I must judge if what he knew  
about an axe  
That not everybody else knew, was to  
count  
For nothing in the measure of a neigh-  
bor.  
Hard if, though cast away for life 'mid  
Yankees,  
A Frenchman couldn't get his human rat-  
ing.

I have gone outside organized home missions to show the opportunity for home missions over against our own house. We are fighting for democracy with our armies away off. Are we daily practicing democracy as individuals at home?

God grant that when New England Congregationalists are weighed in the balances of brotherhood they will not be found wanting. The problem is not difficult, though it may not be easy. We need not wait for plant or paraphernalia or preacher.

The method has three essential fundamentals that now and ever abide — personal contact, personal service, and personal love, these three; and the greatest of these is personal love.



## THE MARCH OF CONGREGATIONAL HOME MISSIONS

By *Watson L. Phillips, D. D., Shelton, Conn.*

ONE of the most arresting and effective of the recent cartoons is entitled "The March of the Red Cross." In the background there is a motor ambulance preceded by the flag and escorted by

a detachment of cavalry. In the foreground four female figures in flowing white robes march abreast of this ambulance. The figures are all lithe and tense, with eyes front, intent upon reaching the place of need and



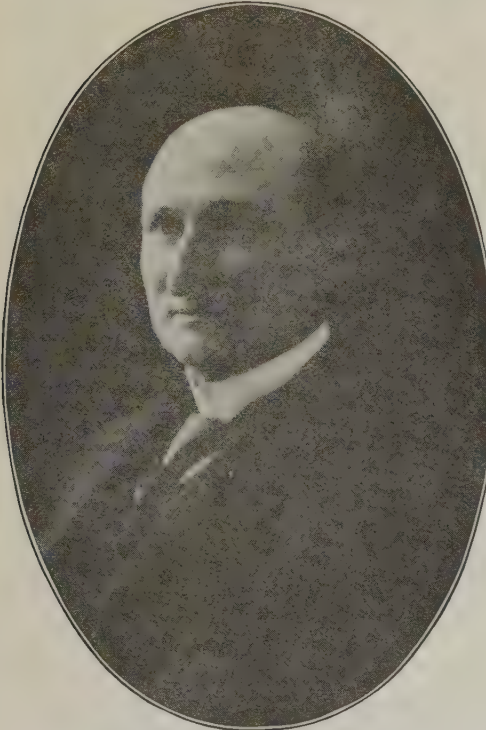
performing the ministry to which they are consecrated. The whole picture is alive. It is full of action. You can see the figures move.

The title is a stroke of genius. The Red Cross has been just such a march—from weakness and a comparatively narrow ministry straight on to the strength and the world-wide mission which are the glory of the present moment; from the criticism and the condescending patronage of the early days to the popular

which is a whole history in itself, I wish to commemorate another march, longer in its route and its time of passing, "The March of Congregational Home Missions." It has not been so much advertised; it seldom has been cheered by enthusiastic bystanders, but it has the same elements of heroism, and it has always meant inestimable good in the terms of patriotism and devotion as well as the spiritual uplift of America and the extension of the Kingdom of God.

Since those great days of the eighteenth century, when the churches of Massachusetts and Connecticut awoke and began to concern themselves with the needs of the Indians and the frontier, which then meant the Hudson River in the one direction, and Vermont, New Hampshire and Maine in the other, the column has moved steadily on, and the marchers—men and women who have heard God speak—have gone forward tensely, with eyes front, intent on reaching the place of need and performing the ministry to which they were consecrated.

What glorious things have been wrought as the frontier has been pushed west and south, and the march has been lengthened! On, over plain and river and mountain, to mining camp and ranch and isolated cabin, the column has moved. There has been the sound of hymn and prayer and sermon mingling with the ringing blows of the axe, the clang of the pick, the lowing of cattle, and the shout of the cowboy. Curses have been changed to praise, the glad tears of weary waiters have welcomed the advance, and the whole land, quickened by a new spirit, has put on a new life. For these marchers, as they went, have paused to erect churches and schools and colleges; they have helped to build cities and organize states and make laws and write constitutions and cultivate an intelligent Americanism and a genuine Christian civilization. They have cheered the lonely, cast



WATSON L. PHILLIPS, D.D.

esteem and the universal support which have made it the mightiest agency for the relief of suffering and the display of heroism the world has ever known. And still the glorious march goes on, and those of us who are not permitted to be among the marchers are glad to stand on the curb and cheer them as they pass. We do it with a great reverent gladness in our hearts and a lump in our throats.

Appropriating the stirring title,



out the devils, redeemed the sinning, saved the children, welcomed the immigrant and taught him now to use his new liberties and become a real citizen. They have made American Congregationalism what it is. Eighty per cent of our churches were either assisted at some time in their history or founded and fostered by these marchers, and their names are carved on the cornerstones of most of our colleges.

These churches and colleges stood solidly behind Lincoln in the Civil War days, sending their sons to the front and their prayers to heaven for the preservation of the republic. They are solidly behind Wilson today for the defense of human rights. There are no slackers, no secret friends of kaiserism, no profiteers among them.

The names of the heroes and the heroines who have led this march or had proud place in the ranks are too many to be listed. The Church knows them; America knows them; God knows them. They are writ

large on the scroll that hangs in heaven's temple of fame.

The march is not ended. Let us be sure of that. As the marchers have grown old and weary before their time and dropped from the ranks, others have sprung to their places and the column has moved on—is moving on! Our people do not forget. In spite of our absorbing interest in the war, in spite of the gifts and sacrifices we are making that liberty may live, contributions and re-enforcements are constantly coming in. We have been able to man the field, to slightly increase some pitifully small salaries, and to keep the enemies of godliness on the run.

Are you in the ranks? Are you making the ongoing possible by your sympathy, your prayers, your gifts? The command to every church, to every member, is "Forward March!" By God's grace, we will. We will keep step, we will move on, till, in the Great Day, we carry our triumphant banners into the presence of the King.



## LUSTY TWINS---LEWISTON AND ORCHARDS, IDAHO

*By Rev. Francis O. Wyatt, Lewiston, Ida.*

IT is the opinion of the writer, and if the interested members of our denomination could make us a visit, they would agree with him, that the Lewiston parish is one of the most unique cared for by any evangelical board. The two churches which compose it are only two miles apart by air line, but in order to cover the altitudinal distance, it would be necessary to volplane down from the Orchards Church to the Pilgrim Church, while the distance when one travels by road is fully four miles. The difficulty of getting from one house of worship to the other will be apparent when we say that the distance between two prairie fields twen-

ty miles apart could be more easily covered. However, in spite of all handicaps, these churches manage to do a united missionary work for the communities in which they are situated.

The field, we must admit, has the reputation of being a discouraging one, so much so that no pastor has remained long enough to do the work with essential continuity. This is not a failing of Congregational ministers alone, for the representatives of other denominations report that the place makes so little response to hard work that it is almost impossible to get results. These pastorless times have caused our churches to get behind in the debt to the Church Build-



ing Society, and the small sum of six hundred dollars, now overdue, looms larger than Mahomet's mountain. Our resources have been strained to the utmost to meet our running expenses, but notwithstanding all this, our people have quite recently voted to raise the pastor's salary, and one hundred dollars less has been asked for his maintenance from the Home Missionary Society.

I have always felt that the Lewiston Church particularly was destined to do a splendid work in this section

badly located when the residential section of the city is considered, I believe that some day we shall come into our own in leadership among the educational forces. Indeed, the minister's wife has gathered a fine class of young women for the Sunday School from the homes of leaders and teachers in the normal and high schools. There are many members of this class of twenty-four who should be of great service to the church in the years which are to come.

About thirty of the children of the



THE LINK BETWEEN TWO STATES  
A SAMPLE SCHOOL BUILDING

ROUTE BETWEEN THE CHURCHES  
THE NORMAL SCHOOL

of the country. The largest Normal School in the state is situated near it, and one of its most distinguished professors acted as superintendent of our Sunday School until a serious operation made it necessary for him to give up the work. The students of the school are also most helpful as teachers and workers, although they cannot be of great assistance financially, for, like Peter and John before the gate beautiful, they must say, "Silver and gold have I none."

The city high school is also near Pilgrim Church, and although we are

orphan asylum, which is also located near Pilgrim Church, are members of our Sunday School and attend our church services. The older ones are frequently taken into membership, and we welcome this opportunity to be of service to these little folks who usually stay in our fold until permanent homes are found for them.

Aside from its many special activities, Pilgrim Church has a front-rank Sunday School, a strong Missionary Society which is studying "The Lure of Africa," a Christian Endeavor Society that is striving for Tercentenary



standards, and midweek meetings whose members have completed a course in "Pilgrim Deeds and Duties." We cannot doubt that the regular preaching services held every Sunday morning and evening have produced results. We are especially happy over the following letter which the pastor recently received from a young man now fighting in the trenches in France:

"I feel that I owe you a debt of gratitude for the faith which you, more than anyone else, helped me to gain. When men ask themselves just what there is to eternity, if there is a God, etc., there's nothing helps like advice from some one who knows—who's gone through before. To me you were that. The broad, honest way in which you explained things helped to instill a faith that I know is true. You can understand the peace and quiet calm that come from knowing that this life isn't all—the feeling that though I never get back, I shall still live on. I have never been happier over anything I ever did than that I joined your church. God bless you and the rest for help that has been given me! As for you, words can't express the gratitude I feel. I am sure of peace, and you helped me find it."

Our work in the Orchards is also strongly missionary, both in its needs and service. Three hundred people are living in this community, and all are made welcome in the varied work of the church. Catholics, Jews, and Protestants work together in one building. All classes contribute towards its support. A short time ago a house-to-house canvass was made to secure the needed budget for the present year, and although very few of these people have their homes paid for, and none has an income that can provide luxuries, they made their pledges to help reduce the amount of aid asked from the Home Missionary Society.

Since Eden, God has not ceased to

meet men in the orchards. Intelligent and truly cultured people have been drawn to this section of the country, and we do not want for worthy folks for whom and with whom we may work. The community gathers in an assembly like the old town meetings of early New England days and thresh out all matters of common interest. We hold these sessions once a month or oftener, according to the need. The church houses these gatherings, as well as those of the Fruit Growers' Association. The guild which assists the Catholic hospital, and the Red Cross workers, who sew on Tuesday afternoons and all day Thursday, also meet within its walls. From twenty to sixty women assemble for the Red Cross work, and they certainly make their needless fly and keep ten sewing machines humming.

The school and the church work hand in hand. The day school has an enrollment of one hundred and there are about one hundred and sixty in the Sunday School. Frequently church programs, etc., are rehearsed in the school, while school events, such as the historic cantata, where the parts of John Alden and Priscilla and other notables of Pilgrim days, sang in costume under the direction of the city music leader, were taken to the church. A striking part of the latter program was the singing of national airs by the community at the conclusion of the exercises.

A day seldom passes without one or more meetings of neighborhood importance being held in this active community church, and its form of worship is almost as cosmopolitan as the company which takes part in its social activities. The leader of the Sunday School is young, democratic, and popular, and it is to be hoped he will keep the direction of the work. He has graded the school according to the Pilgrim standard, put in the Pilgrim Teacher Training course, and calls for reports of Cradle Roll and Home Departments in a way that gets results. Another important event in

the life of this church has been the way in which the splendid church choir is expanding into a community choral society. The missionary society, consisting of twenty-four members, is growing and spreading missionary information and enthusiasm. In fact, dear reader, I am sure that if you had spent a strenuous week in this section, held seven Sunday meetings, taken part in numerous weekly events during which three preaching

services were worked in, attended two Sunday School sessions and two Christian Endeavor meetings, been present at the gatherings of two Aid Societies and two missionary societies, led two prayer meetings and taken part in the activities of the many other organizations connected with the Lewiston and Orchards churches, I am sure you would agree in thinking these organizations lusty and promising twins. Visit them some day.



## HOME MISSIONS AND THE TERCENTENARY CHART PLAN---1919

**I**T is not an extreme statement when one says that The Tercentenary Chart Plan has thoroughly commended itself as a method of missionary promotion to those Sunday Schools which have given it a fair trial. It is certain that more schools will enroll for next year. Whether the reader of this article is connected with a Sunday School which is a new recruit or a seasoned veteran, he will be interested in the plans for 1919.

In common with all the other homeland societies the Home Missionary Society will feature the progress of Congregational missions in the Southwest.

The two months devoted to this Society, as this year and last, are January and July.

The material furnished will consist of two Hero Stories, a Service and an illustrated lecture. The Hero Story for the month of January comes to us from the pen of Mrs. L. A. Collings of Cubero, New Mexico, and is a thrilling recital of home missionary effort in behalf of the people of the Southwest. It bears the title "A Scout of the Santa Fé."

The story for July portrays the Mexican side of the work and is entitled "Doña Rosalia's Water Jar," and is the product of Mrs. Honora De Busk Smith.

The stories will not be issued in graded form this year, but it is hoped

that those who tell the stories to the school will in the recital adapt the material to the varying ages. Three copies only of the stories will be sent to each enrolled school, it being inexpedient with present costs to furnish them for all the members as in times past. The Hero Story will be received by all enrolled schools without application.

Many of the schools will desire a brief Service to be used on one of the Sundays of the two months, in the place of the usual worship exercises. Such is available in a Service, entitled "They Come Bringing Gifts," by Miss Miriam L. Woodberry of the Woman's Department. This Service was primarily prepared for the Home Mission Week observance of the Home Missions Council, but is ideally adapted to the use to which it is now being put. A series of nine Storiottes accompanies the Service, which may either be read, or, better still, be told by children in costume. Where this Service and the Storiottes are used the Hero Story should be told on another Sunday.

Samples will be furnished free; also the Services in quantity, with copies of the Storiottes to schools making application. The Service and the Storiottes are sent only on application.

For schools having a stereopticon and facilities for darkening the windows of the school room, there is



available an illustrated lecture, entitled "The Picturesque Southwest." This lecture was prepared a year since by Secretary Heald and is illustrated by seventy-five beautifully colored slides. Reservations may be made at the home office of the So-

cietty and also at the depositories noted on page 37 of this year's Handbook of Information and Catalogue of Publications.

The Society solicits the enthusiastic following of this program by the schools of the denomination.



## A SOUTHWESTERN POINT IN WAR TIMES

*By Rev. William I. Caughran, Port Arthur, Texas*

**P**ORT ARTHUR, Texas, is a community of about twenty-five thousand population, a coast town whose main business is that of refining oil. Except for the fact that the work week is a seven-day one, the industrial situation is satisfactory, for the men work but eight hours a day, receive very good wages, and there are few evidences of unrest among them.

The education system of this city is a matter of pride. The school buildings of Port Arthur, with their equipment, are probably worth \$800,000, while the feeling of pride of the citizens in their public library is well grounded, since the building alone cost over \$100,000.

If one turns to thoughts of patriotism, this community is among those at the forefront, for the town over-subscribed in each of the Red Cross and Liberty Loan campaigns. The number of volunteers from Port Arthur numbers three companies, and this is not counting a great number of individuals who have gone into various departments of the United States service.

So far as the church is concerned, statistics are as follows: Out of the total population of twenty-five thousand, church members number five thousand, three thousand being Protestant and two thousand Catholic. The membership of all these churches is not composed of men and women who were born and reared in the place, but who have moved in from various points of this country, and who have brought their letters from other points. Congrega-

tionalism has an excellent opportunity, but needs further equipment. We have a fine church property, a pretty frame structure with art glass windows, the most attractive of any in town, but there are no facilities for housing the Sunday School, since there is only one small classroom and a lecture room in the rear of the church. It is impossible to add to the building without spoiling its appearance architecturally. The Sunday School deserves better things, for we have a live superintendent and faithful teachers, and our enrollment always exceeds church membership, indeed sometimes doubling it.

Congregationalism has a real mission in Port Arthur. There is no other church in the community that ministers to the needs which we meet. The pastor keeps in constant touch with the life of the community and thinks he is well within the truth when he states that he has made more war addresses than all the other clergymen together. He was also manager of the last Red Cross campaign, it being the largest drive for benevolent purposes ever made in Port Arthur, and the allotment of \$25,000 was oversubscribed by \$21,000.

Though our membership is composed of young salaried people who are paying for their homes, there is every evidence of loyal devotion on their part. Our resident members last year raised over thirty dollars per capita for current expenses, and they are raising a similar amount this year. Four or five of our young

men who have families are carrying their part of our war obligations and paying from one hundred to one hundred and fifty dollars a year to the church. And most of these men have been received into the church here in this community. If anyone has any doubts as to the mission of the Congregational church in Port Arthur, a year or two as pastor will change his mind. Young men are not inclined to shoulder such burdens unless they are convinced of the great need of the institution.

A Ford would be of the greatest assistance in our work. We have numbers in our church who live at long distances from the town, which is about eight miles in length, and there are villages along the inter-urban from here to Beaumont, where some of our people reside. A Ford would double the efficiency of the pastor and bring about acquaintances that would mean much additional service and also increase in membership.

Now a few words about our state needs. There are only a few Congregational churches in the state of Texas. We enlist a great many people who become Congregationalists and lose them because they move to communities where there is no Congregational church. They make excellent additions to other churches, but we need them to help establish

Congregational centers—not that Congregational centers may simply be established, but that Congregational service may be rendered. It would be a great inspiration to both ministers and laymen if we could have a church in each community with a population of ten thousand or more. People do not move so frequently from towns of this size to smaller ones. In fact, they usually move the other way round. If we were more strongly entrenched in this state, instead of losing by removals, we should undoubtedly gain by them. Only a few weeks ago a family came to us who had been for three years in a town in this state where there is no Congregational church. They came here to better themselves financially, but they have talked more about the privilege of attending a Congregational church than of all their other opportunities put together.

Another of our great needs in this section of the country is ministers who will stay by their jobs. Too many remain just long enough to feel the burdens. We need men who will feel the burdens long enough to contribute something toward the bearing of them, and to those who have tried it out, it seems useless to attempt a pastorate of less than five years' duration. Results cannot fail if real service is given.



## A GROWING TOWN AND A GROWING CHURCH

*By Rev. W. F. Ireland, Mobridge, S. D.*

**M**OBIDGE is a division point on a transcontinental railroad—the Chicago, Milwaukee and St. Paul—and has been largely built up since the extension of the road to the west some ten years ago was made possible by the erection of a bridge across the Missouri River. Perhaps you catch the significance of the name. Mo-Missouri; hence Mobridge. Very few bridges span this lordly stream with the swift current, and the completion of the one at Mo-

bridge was an epoch-making event. The engineers had to go down ninety feet to find rock bottom for each of the four great concrete piers, and this through quicksand! The cost was a million dollars.

Eleven years ago the site of the city was rolling prairie. To-day it has a population of nearly three thousand. Bank buildings, stores, hotels, school-houses, two of which are of brick and very handsome, are evidences of the progress and prosperity of the place.





OUR CHURCH

THE MINISTER AND HIS WAR GARDEN

THREE OF THE FAMILY

MO. — BRIDGE

Some of the homes are well built and handsomely furnished, but there are a number of shacks, and sometimes entire families—and the families are large—live in shacks twenty feet by fourteen.

While considerable capital is represented in this little city, the building of a city hall and schoolhouses, the installation of water and sewerage systems and laying miles of concrete pavement have been a heavy burden for the comparatively small number of business men and citizens who have made Mobridge their permanent home. The majority of the people are

employed by the railroad, and, as a rule, railroad men make a shifting population. In consequence, those who are responsible for the city's welfare, including the support of the churches, have been pretty heavily taxed. More and more, as the city matures, there will be others who will share in bearing the burdens and the church will become independent. Even with the handicaps under which it has been laboring, United Church made a big advance this year. Its budget, the largest in its history, was oversubscribed, so that the application sent to the Home Missionary Society

for the year beginning April 1st had a small reduction in the amount of aid asked.

Fortunately, there has been a happy avoidance of the multiplication of denominations in this new town. There is a Catholic church, a Norwegian Lutheran, a small German Lutheran, and an Episcopalian organization which will build very soon. There is also a Christian Science organization, but aside from these United Church has an open field for its activities—and it is a magnificent opportunity.

The present pastorate began nine or ten months ago, and they have been very wonderful months. One cannot fail to be deeply touched by the evidences of heart hunger for personal attention—for “shepherding.” Perhaps as many as a hundred calls a month have been made on lonely people, and it has been a great experience to quicken their spiritual life and carry the gospel message to them. There are all kinds of people in all kinds of circumstances to be found here. While making pastoral visits three families were found who made their homes in box cars all last winter. The children in one of these families—a four-year-old boy and twins fifteen months of age, were well cared for in spite of their surroundings, and their mother, a native of the city of London, showed genuine appreciation of the ministerial attention.

In a city where people come and go as much as they do here, a tragic phase of the church life is the loss of our workers. As soon as we get people well broken in, they move elsewhere. In nine months more than forty cards were taken from the minister’s files and placed on the “absent list.” We have mourned the loss of at least a dozen substantial families. The superintendents of the Sunday School, the Cradle Roll and Primary Department, five excellent teachers, two members of the visiting committee, and several workers in the Ladies’

Aid have been among the removals. New families are constantly coming in, of course, but they cannot be put in harness at the very start, and we have found it quite a proposition to keep the ranks of workers filled.

Aside from church affairs, there have been some domestic matters to which the pastor has found it necessary to give his attention. A garden was a necessity, and it was uncertain how well a newcomer could develop a South Dakota garden, even though he had always had good ones elsewhere. I ploughed the plot, which is a hundred and twenty-five feet by fifty, and planted potatoes, peas, string beans, corn, and other vegetables. Frequent showers all through the spring and early summer contributed to splendid results. The first mess of peas was picked on June 20th, and for weeks we had them every other day. The potatoes were ready to dig by the Fourth of July and we found them excellent. In fact, we have been eating from that war garden ever since. There is no fruit on the place, to our great regret, and indeed there is very little in this part of South Dakota. We have set out currant bushes, “sand cherries,” ever-bearing strawberries, pie-plant, and asparagus, and as we can afford it, we shall arrange to raise more fruit. Its scarcity makes us sigh for even the much-despised dried apples of former days.

Another matter of considerable interest to the pastor and his family is that our son Rutherford, who came of age last May, has been called to the colors, and has been sent to a camp on the Pacific Coast for training. He had tried to enlist earlier, but was under weight. The draft, however, has accepted him, and we have sent him off to do his part in the big struggle.

Many things are needed in order to make our work a success. The aisles in the auditorium should be provided with “runners,” but the expense would amount to about fifty dollars, and it will be necessary to wait until we are better able to take care of it.



We are also badly in need of pulpit furniture, as the only seats now on the platform are folding chapel chairs. All these things will doubtless

come, and the encouragement we are meeting with in the way of increased attendance compensates for much in the way of lack of church furnishings.



## A MISSIONARY EXPERIENCE IN IDAHO

*By Rev. J. E. Ingham, Boise, Idaho*

THE town of M. is at the end of the world in this state. C. is sixty miles beyond. One has to go over a pass at about 7,000 feet, and the road is just a scar cut in the side of the mountain wide enough for a single car or freight wagon to travel, with an occasional wider place to enable them to pass each other.

The writer came over the pass on a very dark night. The ravine on the left seemed to go down to unknown depths, and the top of the mountain on the right seemed twice as far away as it really was. The driver found it necessary to get out and look at a spring just as we started for the path, but judging from the odor of his breath when he returned, it was not exactly spring water which he found. Five times he interviewed that same spring before we reached the summit. The writer would not care to venture the opinion that Idaho "bootleg" stuff smells worse than the same stuff in states which are not prohibition, but glue factories, bone factories and rendering establishments have a mild odor in comparison. The spring water or something else caused the car to rock back and forth in that narrow track. It was ten o'clock and no moon. There was snow all over the pass and for miles down each side. Did I enjoy it? I did not. I stood

with one foot on the running board, the curtains thrown back, ready to jump the moment the car went over into the ravine. My foot was almost frozen. Then we lost the road entirely and had to drive round in a circle until we found it again. Three miles further along we again lost it and ere long rode into a log sheep corral. Not having a Ford, we stopped. I then asked the other passenger if he knew the way and would drive. He said he would, and I told him to take the wheel. The driver consented to this plan, and after a somewhat perilous descent through Warm Springs Canyon, we reached C. five hours late. C. is the county seat and the center of a circle a hundred miles in diameter, with no church except our own in that great circle where there are over 2,300 people. There is a Sunday School thirty miles away and another twenty miles further, and in a few days I am going there again to see if it is possible to yoke these fields together for better work, as there are over a hundred in attendance on the two schools. Yes, I must go over the same pass, but I hope not with the same driver. However, in spite of such adventures and such distances, there is a charm to Idaho, its mountains, its air, and its people that one cannot escape and does not want to escape.

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We are anticipating publishing in the next issue of the magazine several articles relating to the pledged work of the various Woman's Unions. The story of the field at Mobridge, South Dakota, which appears in this number will be of special interest to the ladies of the Connecticut Union, as they make a contribution to that work.

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF OCT.	Av'ge five previous years	\$6,698.08	\$1,414.72	\$8,112.80	\$962.68	\$7,150.12	\$7,194.38
	Present year .....	6,789.20	1,522.87	8,303.07	1,557.60	6,745.47	3,914.63
	Increase .....	82.12	108.15	190.27	594.92	.....	.....
	Decrease .....	.....	.....	.....	.....	404.65	3,279.75
FOR SEVEN MONTHS FROM APRIL 1	Av'ge five previous years	38,924.01	14,083.90	53,007.91	15,435.52	37,572.39	77,751.43
	Present year .....	43,913.70	14,728.38	58,642.08	15,843.43	42,798.65	76,952.21
	Increase .....	.....	644.48	5,634.17	407.91	5,226.26	.....
	Decrease .....	4,989.69	.....	.....	.....	.....	799.22

The cost of living has advanced forty per cent in the five years covered by the above comparison. The increase in net available of \$5,226.26 for the seven months is an advance of fourteen per cent. During this period population has increased with corresponding volume of demand. Our membership has grown by approximately nine per cent, so that the real gain registered is but five per cent against increase of forty per cent in the cost of living, making an extra load for home missions of thirty-five per cent in five years. The home missionary purse is a slender one to bear that strain. Home missionaries are willing to endure hardship, but are we willing to jeopardize the work? The claim is especially strong on those who have a financial margin that they come to the help of home missions in these days when the world leans on America and when the morale of America depends on spiritual forces.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

### FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

### CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.



# THE AMERICAN MISSIONARY ASSOCIATION

Among ten Races in America,—Negroes, American Highlanders, Indians, Alaskans, Chinese, Japanese, Hindus, Hawaiians, Porto Ricans and Mexicans, plants and sustains Churches, Colleges and Schools and directs Community Service.

THE Seventy-second Annual Meeting, which was slated for Cleveland, October 29-31 and was postponed on the account of the prevailing epidemic, will be held in First Congregational Church, Montclair, N. J., upon January 8th, 1919, at 3 P. M. It will probably consist of but two sessions---an afternoon for the transaction of necessary business, and an evening for addresses. Further particulars will be announced later.

NO greater task devolves upon the America of tomorrow than to solve life, a new self-respect, a new grasping for light and life has been the problem of the races within America. A new consciousness of life, a new self respect, a new grasping for light and life has been born in this war. When 160,000 colored men and 5,000 Indians are in the firing line and are second to none for bravery and loyalty, we are reminded that any people who are thus willing to die for their country ought to have the highest opportunity to live for their country. These men are coming back with the light of a new day in their faces and they are going to ask America to give an account of her stewardship over these peoples. They will ask "What have you done for our people?" "What are you going to do for our people?"

The American Missionary Association is the highest and only agent for at least 750,000 Congregationalists for solving this problem. The obligation of that tomorrow will be larger than any yesterday. What are you going to do about it?



The American Missionary Association has assigned Rev. Harold Kingsley, on salary and expenses, for the period of the war, to bring together the church organizations related to Negro welfare. This will include a three fold task: Negro churches in ordnance reservations; organization of Negro churches in Negro sections of war industry centers for the spiritual and social welfare of the race, especially of those lately come from the South; spiritual and social welfare of negro workingmen and their families in Southern saw mill centers and logging camps. Mr. Kingsley has already taken up his work, beginning at Newark, New Jersey, and at Nitro, West Virginia.



## EDITORIALS

### NEAR SIGHT AND FAR SIGHT

**I**T is a common fallacy that those who are nearest to problems which ask for solution have by virtue of the nearness the truest understanding of them. Experience proves, however, that a vision may be too close. It was so when the North had to demonstrate to slave owners the evils of slavery. It was so when educators who saw at once the supreme necessity for the education of Negro youth such as Northern foresight and benevolence provided, were met by the reply "Teach the Negro to work." The nearness beclouded the vision.

But time which at last sets all things even has come when educators of the Negro are getting appreciations from so many quarters of the South that this may be said to be general. It has been established that the Negro can work not only with his hands but with his brain also.

The senator from Mississippi a few years ago voiced the popular sentiment of the South when in the United States senate he said, "If every colored man in the South, twenty years of age, had been graduated from the finest university in Europe, or America, he would not be fit for the obligations and duties of citizenship." A truer prophet in the same state wrote us concerning one of the A. M. A. colleges at about the same time, "I rejoice in the missionary zeal which has sent so many cultured and consecrated men and women to labor among the Negroes of the South. They are worthy of all honor. They have everywhere lived and preached the gospel of conciliation, and abundant have been the fruits of their ministry. I cannot but applaud the wise policy the Association has adopted and the splendid efficiency of its administration." This from one of the few prophets who did not permit nearness to prevent a far-away look.

We rejoice that the time has come when the feeling of distrust is passing to that of a genuine appreciation. We were sure that it would come. It was bound to come.

There has been a mighty quickening of understanding since the colored soldiers, led by intellectually disciplined officers of their own race, have established their right to recognition as men with the "rights of man" in the fiery tests of war. As never before the higher institutions of learning for Negro youth have received popular justification. As never before an imperative necessity is seen and acknowledged for all forms of education for a handicapped race. Rural and elementary schools for an elemental people who are to stay elemental, but Christian civilization demands the Christian College where youth may be thoroughly educated, to meet life with quickened intellects and broadened mental visions. That for which we have been committed for half a century is appealing to South and North alike for quickened regard.



It is realized increasingly that if the heaven of knowledge and character is to be put into the life of a race whose history is all before it, there must be a large—a very large—number of thoroughly educated youth who can go forth year after year with tested moral weight and trained moral character. This invigoration of the public conscience for Negro education becomes a new appeal for the most pressing moral obligation that our country will have now that this cruel war has come to its end.



## SECRETARY MCAFEE



SECRETARY MCAFEE

We are happy to introduce to our readers Secretary Joseph Ernest McAfee who has been elected to take the place and work which Dr. H. Paul Douglass has recently resigned.

The birth place of Secretary McAfee — as we learn from "Who's Who"—was in Missouri. He was graduated from Park College in 1889; a student in Union Theological Seminary in 1889-90 and was graduated B. D. at Princeton Theological Seminary in 1896. He was Professor of Greek from 1896-1900 in his alma mater, and Professor of Ethics and the history of Religion from 1901-6. He was Associate Secretary of the Presbyterian Board of Home Missions for eight years and Secretary of that Board from 1914 until now.

Secretary McAfee is author of "Missions Striking Home;" and of "World Missions from the Home Basis," and of "Religion and the New American Democracy." A member of the Home Missionary Council, and the Missionary Educational movement Secretary McAfee brings with him not only a generous scholarly experience as a practical educator but an intimate knowledge also of missionary problems and a earnest sympathy with the great service before him. His proved and acknowledged ability and Christian devotion will commend him to all of our co-workers in the various fields to which God in his providence has called us.

Secretary McAfee will visit the fields as soon as possible and will have a hearty welcome to them all.

## HYMN OF FREEDOM

*By Natalie Curtis Burlin*

Music from the old Negro Spiritual, "O Ride On, Jesus!"

O march on, Freedom,  
March on, Freedom,  
March on, conquering hosts,  
Liberty is calling,

To martyred Belgium,  
Freedom!

To wounded France,  
Freedom!  
'Tis God who summons our advance,  
Liberty is calling.

O blow on, bugles,  
Blow on, bugles,

Blow on, bugles of hope,  
Liberty is calling.

To struggling Russia,  
Freedom!

To the starving Pole,  
Freedom!

The trumpet sounds within my soul.  
Liberty is calling.

O ride on, leaders,  
Ride on, leaders,  
Ride on, leaders of men,  
Liberty is calling.

To bowed Roumania,  
Freedom!

To the stricken Serb,  
Freedom!

Autocracy's proud will we curb.  
Liberty is calling.

O drive on, soldiers,  
Drive on, soldiers,  
Drive on, soldiers of Faith,  
Liberty is calling.

To Jew and Christian,  
Freedom!

To white man and black,  
Freedom!

Democracy can not turn back,  
Liberty is calling.

O fly on, Progress,  
Fly on, Progress,  
Fly on, winged of heart,  
Liberty is calling.

To each religion,  
Freedom!

And to every race,  
Freedom!

March with the dawn light in our face,  
Liberty is calling.

Then march on, Freedom,  
March on, Freedom,  
March on, conquering Truth,  
Victory is calling.

---From *The Southern Workman*.

The postponement of the Annual Meeting of the Association, which was scheduled for Cleveland, October 29-31, was a great disappointment to us all. The carefully prepared program was inviting. The Church on Euclid Avenue, Cleveland, and its cordial pastor were likewise inviting. Pastor and people were ready to welcome us and have our appreciative thanks the same as if we had been permitted to share their hospitality in October. The pictures below will show the will for the deed.



REV. FERDINAND Q. BLANCHARD, D.D.





EUCLID AVENUE CONGREGATIONAL CHURCH, CLEVELAND, O.



## MESSAGE OF PROF. ISAAC FISHER

**P**ROFESSOR Isaac Fisher, in the "Fisk University News" has an important message both to the white and the colored people of the South. He writes, "I hear suspicious noises rising above the crash of battle on the war torn battle fields of France. I am hearing in whispers disquieting language from some white men in the South. I am hearing in the same guarded tones disquieting words from some colored people in the South. Yesterday I laid aside a newspaper which publicly took notice of an alleged rumor of incendiary talk among some colored people; and which stated that the white people of the South were ready for anything that might grow out of strained relations between the races after the war is over." For example, "The Negro is coming back

from the war 'bumptious,' puffed up, self-important and determined to make war in our southern institutions; and we think it necessary to begin the quiet organization of vigilance committees under various names to keep him in his place after the war is over. He has had military training, and we must be ready to deal with him in a firm manner if he opposes the customs and rule of the white man in the South."

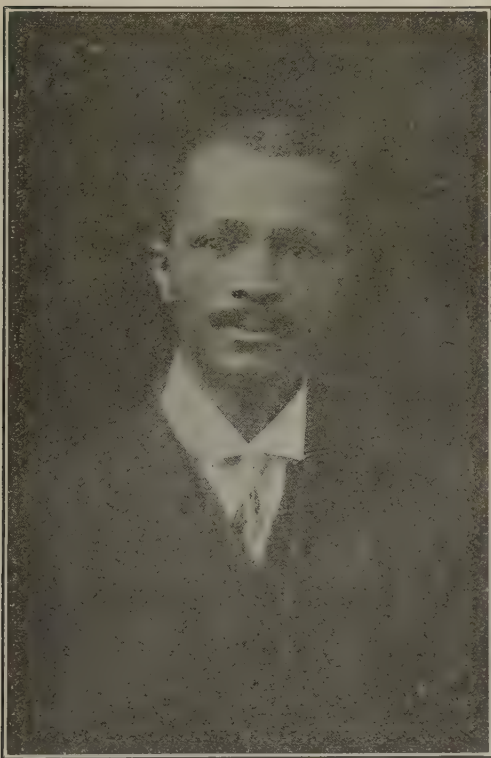
On the other hand, I hear the colored representatives explain: "We are asked to give ourselves in battle that it may be safe and well for white races all over the world. If we are fighting to make the world a decent place in which white people may live, we are fighting also to make the South a better place in which Negroes may live with their wives and

their children, without dwelling forever in the vale of fear of sudden death without the forms of spirit of law. We shall insist that conditions

first, not because I am a Negro, but because the white people control the government in the South and have all needed power to compel respect for law through the classic forms and instruments of the law. The Negro has no such power.

\* \* \* \* \*

"Sentiment in favor of fair play for the colored people is being rapidly made everywhere; we have seen the Southern press break its long-time silence and denounce lynching; Christian white people in the South are beginning to demand that oppressive treatment of Negroes cease; law and order leagues are being formed here in the South to protect the Negro from mob violence; white people and colored people are learning that they can work together for the common good without prejudice to family relations or race integrity. I do not forget that in spite of this, all wicked men are not dead on both sides of the race line. All people do not believe that it is good "policy" to give to a decent, educated, self-respecting and God-fearing Negro the same treatment which would be given without question to any other man of equal character and ability."



PROF. ISAAC FISHER

must be better at home after the war."

After an earnest discussion of these points, Professor Fisher adds: "If organized society will provide temporary peace and contentment between the two races here by simply restraining with impartial hands lawless white people and lawless Negroes, it will give God-fearing persons of both races a chance to co-operate in efforts to take the bitterness out of the hearts of each race against the color—the only kind of efforts which can lead to permanent peace.

"We must have Christian statesmen of the white race to put this program into effect now. I have discussed the duty of the white people

"I expect a greater measure of justice than we have ever had before. I expect more decent treatment for the Negro than he has ever had before. I hope to see less caste than before. I have a right to expect that men of my race who offered their lives that the lives of white men may be safe hereafter shall have stronger safeguards thrown around their own lives. I have the right to expect that Negro men who willingly, gladly crossed the seas and took their lives in their hands to help avenge the unspeakable outrages perpetrated against the women of Belgium and France, Serbia and Roumania shall have the right, given to the men of all other races, to lift their hands in defense of their own women, after this war is over. But—



"I do not expect to see all this accomplished within six months. As I see it, valiant fighting for country on the battlefields; upright living at home, as citizens, when peace comes again; and continued laying of our case upon the conscience of our fellow white Americans are the only means short of revolution which we can use in our efforts to hasten on the better day.

"The white man or small group of white men who with careless talk pretend that considerable numbers of whites are planning to "keep the

Negro in his place" by secret bands, when the majority of the white people are not planning any such thing; the Negro or small band of Negroes who make it their business to say in public that "we" are going to do this or that desperate thing when the war is over, when the majority of colored people are planning to plead their cause in peace—both of these incendiary talkers, white and colored, are public enemies and should be silenced with emphasis and rigor.



## ARTISTS AT LE MOYNE INSTITUTE, MEMPHIS, TENN.

A TEACHER'S letter from this institution, in which we take great pride, is so full of suggestion for other schools that it give us pleasure to quote from it.

"One of our number who has taken this summer a course in bac-

walls washed, hose turned on cement floors, blackboards repainted, slates unearthed and scrubbed for use in the lower grades to save paper.

"To enlarge the playground, fences were removed and set back, dead trees were cut down, garden



teriology at Simmons College, stirred everybody up to a thorough cleaning of the school building. Between three and four hundred desks and seats were scrubbed and varnished,

debris raked up and burned, and bushels of walnuts gathered from our heavily laden trees.

"Inside, the matron and her assistants were busy scrubbing wood-

work and paint, freshening draperies, laying new rugs and putting beautifying touches here and there in our generally untidy place, the dining room.

"But all these activities, together with needle-work and book-work stands subordinate to the feat of painting the two houses which are the teachers' homes. Here patriotism and missionary loyalty come to full flower. Eight women received equal pay with one man, whether working all day and before breakfast or until their arms were tired and their eyes put out with dust. Rapid progress was retarded by frequent windows, porches, and gables which outnumbered Hawthorne's famed house; but the re-opening of the school will find the crew triumphant over the task which they set themselves to do.

"Since we were prevented from attending church, Sunday evenings

found us assembled in the music room where the main feature of the meeting was a summarized history of the American Missionary Association and appreciation of its work, with suggestions to new teachers.

"Readers of this letter might perhaps accuse us of forgetting the words of the wise man, 'Let another praise thee and not thine own mouth' if it were not written 'By-One-Who-Didn't-Paint.'"

\* \* \* \* \*

Editor's Note.—This is the first instance so far as we know, where lady teachers have proved themselves equal in spirit and in deed to painting the outside as well as inside of their dormitories. We give praise to Simmons College for its inspiration; We congratulate the teachers on their achievements and we admire those whose pictures accompany this letter.

## THE RIGHT OF WAY

NO one hesitates now-a-days to give right of way to appeals for war work. One thing always asked concerning a new appeal is how does it relate itself to the winning of the war? Recently the representatives of the Armenian and Syrian Relief Committee made a strong presentation of their cause on the ground that saving the Armenian people meant a tremendous gain for the Allies in the future peaceful settlement of the Eastern question. To leave these helpless people to the tender mercies of Turkey was a victory for Germany. The American Missionary Association has an equally good case, for its work of mobilizing and educating Negroes and Indians has been and is of the greatest service to the government in recruiting our new army for the defense of democracy. The men who went to the Negro officers' training camp were men who had preliminary training in missionary colleges. Many chaplains and Y. M. C. A. secretaries for Negro troops

were taken from our schools and churches and the United States government is now utilizing institutions founded by the American Missionary Association for special intensive training of its enlisted men of the Negro race.

Our missionary publications have been endeavoring to press on the attention of Christian people the great need of strengthening our schools in the South on account of the very great illiteracy in the country districts of the great Black Belt. But it has been hard to get the churches to realize it until army officers and Y. M. C. A. secretaries in the cantonments of Negro soldiers reported cases of Negroes so ignorant that they imagined blasting in a neighboring quarry was the guns of the Germans attacking. Hundreds of thousands of dollars were spent last summer for the education of Negro soldiers by the United States government. You paid for it with Liberty Loans. This was only continuing intensively the work you



had been carrying on for years through the American Missionary Association in its schools and colleges in the South. These schools were acknowledged in a recent government report to be the most efficient private institutions for colored people in all the Southern States. So it is not surprising that two of them, Talladega College in Alabama and Straight College in Louisiana, were selected as the centers for great regional institutes under the auspices of the National Committee on the Moral Aims of the war.

Among the Indians who have been taught and guided by the missionaries of the A. M. A., the results in a single instance are typical. At Fort Berthold, one of our smaller mission stations, the Indians invested fifty thousand dollars in Liberty Bonds, raised a collection of \$127 for the Y. M. C. A. and gave \$50 to Armenian Relief. When we sum up all such gifts, it makes a total of ten millions in Liberty Bonds bought by these aboriginal Americans concerning whom so many people seem quite hopeless. More than five thousand of these "wards of the nation" are now her defenders, many of them doing heroic work in the front lines in France. One hundred and sixty thousand Negro soldiers are now in the cantonments or in France, and their response to training has been so excellent that General Bell said of the 367th (Negro) regiment, the Buffaloes: "This is the best disciplined, the best drilled and the best spirited regiment that has been under my command at this cantonment \* \* \* I knew that you would acquit yourselves with the same bravery and loyalty that has attracted the attention of the world to the Negro regiments in the regular army."

But with all the special military training for Negroes and Indians in the cantonments, the government is finding it necessary to send the soldiers from these backward races to

special schools for the education which we ought to have put within their reach before. We have been too slow in meeting the need of these races, so suddenly called to fulfill the supreme duty of an American citizen, to fight and if need be die, for his country. We have not realized that we would have to call on these people to give the greatest proof of loyalty to American ideals before we had taken the trouble to teach them those ideals. But we are coming to recognize that a man who is worthy to bear arms for the defense of democracy deserves to have a share in all the institutions of democracy. After the war we are not going to forget the loyalty and heroism of the unprivileged colored races in the United States.

The Federal Council of Churches, our own Congregational National Service Commission, the Y. M. C. A. War Work Council and the Southern white communities are laying special stress on work for Negro soldiers and that civilian relief and community service among the families of Negro soldiers which is so necessary to make the work in the camps successful. Under such conditions, should we neglect the tried and efficient instrument of help and guidance and inspiration which we have used so long and so effectively, the American Missionary Association? It ought to be possible to quadruple its work, to place all its resources directly and absolutely at the service of the United States government, and to send through its nation-wide installation of machinery that power which our country is now putting into the mobilization of effectives for national service.

Some have urged that we must not work on account of the present special demands for men and women workers and for money to finance their war work. But out missionary enterprises are not luxuries to be cut down in a time of war. The task of the American Missionary Association is more than a simple obligation of

philanthropy and Christian idealism. We have been carrying on a campaign of preparedness for seventy-five years. Suppose this great war for human freedom had come on when the Negroes were still enslaved and the Indians were generally hostile to the white men. Could America then have come to the defense of democratic ideals throughout the world? Without the missionary work among Negroes and Indians of the last half century we would be afraid to leave our homes unprotected while we sent our soldiers to Europe, much less expect to call on these people to give their lives freely for our safety and the safety of our civilization.

The American Missionary Association might well be made a center for great and exceptional activity in the "Americanization" movement which is now being everywhere pushed by our national government. It provides a nucleus for special intensive work on behalf of Negroes and Indians wanted in our army and navy and for civilian activities, supplementary to the army and navy as appropriate and efficient as the Y. M. C. A. and the Red Cross in their distinctive lines. If instead of cramping and pinching our schools and missionaries, we could urge them and enable them to branch out widely with special community service in the interest of winning the war, it might be said of us, as it will be of other organizations, they "are come

to the kingdom for such a time as this." Would it seem necessary for two members of our A. M. A. Executive Committee and the secretary of one department of missions to resign for war work, if the churches gave to the American Missionary Association an adequate support in order to do its distinctive war work among backward races in America? An effective instrument, most strongly commended by our National Council and the United States Bureau of Education stands ready to hand to be used by the churches, if they will.

Our schools are factories established in many strategic places all over the community. They have been making intelligent, loyal American citizens. They can be easily adapted for much more efficient service to meet war demands if the churches will recognize the opportunity, and say to this, their great efficient organization, "We will back the institution and the missionaries of the American Missionary Association with workers and money for a large emergency war program in its special field. Many individuals are sending extra gifts of twenty-five to one hundred dollars as an expression of their confidence and their loyalty. If thousands of others say, by extra gifts, "It is not enough merely to keep things going," we can outline a genuine war work program for the next year of the American Missionary Association.

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## THE WAY

The following poem was written by Miss Susan M. Marsh who died August 13. She was a much loved and very successful teacher for many years. The last 22 years of her teaching were spent at Gregory Institute, Wilmington, N. C.

I saw a road lead up a hill;  
It wound to left and right,  
Through verdant fields and fragrant flow-  
ers,  
'Neath skies of radiance bright;  
Its beauty grew as on it stretched;  
A way of brilliant light,  
Through realms of joy and melody

And all things good and bright;  
And two went on, with laugh and song,  
And vows with hand-clasp tight;  
Then love came down and crowned it all  
With Love's supreme delight.

I looked again, far up the hill;  
The road was lost to sight;



Thick trees hung o'er the shining way  
 And shadowed all its light.  
 And lo! a storm cloud hovered o'er  
 And darkened into night;  
 The lightning flashed, the thunder  
 roared,  
 The skies no more were bright;  
 With downcast eyes, I wept and mourn-  
 ed  
 The way thus lost in blight.  
 I looked once more, through blinding  
 tears,  
 Far up to utmost height;  
 And lo! enthroned above the clouds  
 A palace rose, bedight;  
 Its windows glowed like burnished gold,  
 All fair in sunset light;

The breeze played round its golden tow-  
 ers  
 And lofty pillars white;  
 Its portals wide to all were thrown  
 'Neath coming stars of night.

No more I wept the shining way  
 That darkened was with blight;  
 No more I watched the threatening  
 clouds  
 And livid lightning's light;  
 My eyes were fixed on palace fair,  
 Above all storm and blight;  
 The way that led the travelers there  
 Ended in glorious light;  
 And voices sweet of angel choirs  
 I heard through all the night.

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## UTAH

**B**RIGHAM YOUNG went to Utah with no money. He had a family of twenty-five wives and forty-four children. This number is vouched for by his eldest son and seven of his wives, but no one thinks that this list is complete. His daughter remembers only nineteen.

When he died notwithstanding what without exaggeration may be called a large family, he left an estate of three millions dollars. This in Utah in the year 1877.

Utah obtained statehood in 1893 after the Mormon Church through its officials—publicly, privately and in every way possible had pledged its faith and honor that “nevermore shall polygamy be in the Mormon Church either as doctrine or practice.”

Notwithstanding this the Mormon Church in this year of 1918 accepts the record and life of Brigham Young as that of a true and inspired apostle and is now engaged in a propaganda to promote polygamy both in Europe and in America.

The “Continent”—published in Philadelphia—presents the facts as follows: “By an arrangement which must have been made through some newspaper syndicate agency, a considerable number of daily papers in this country have been persuaded to publish four successive articles in favor of polygamy from the pen of Susan Young Gates of Utah, the daughter of Brigham Young. Mrs. Gates makes boast of the fact that she was born into a family of nineteen wives and cites the experience of her childhood as the basis on which she now recommends polygamy as the ideal marriage relation. Every word that she writes is an insult to the domestic ideals of Christendom, but nothing else that she says quite equals the effrontery of her declaration that polygamy can only be a blessing where it is consecrated by religious motives under divine sanction. This, of course, is a direct challenge from the heart of Mormonism to the evangelical churches of America.”

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## MY CHILDHOOD AND YOUTH

*By a Winnebago Student at Santee*

**I**N the bark wigwam on the banks of “The Murky Waters” (Missouri River), in Nebraska, where I was born, life was very primitive.

My father and my mother were both Winnebago Indians. In the one circular room of the wigwam, where we ate, slept, and made merry, I lived

until I was ten years old, with my father and mother, my brother, my sister, and sometimes my grandmother. The meat was roasted on spits over the central fire, and on the coals my mother baked the bread. From chains fastened to poles across the smoke-vent over the fire were often hung kettles of meat and wild beans or maize that gave forth most appetizing odors. But there were many times in a lean year when the black chains had no kettle, and no bread was baked over the ashes and coals. Many a night we went to bed supperless, but were taught to lie down at such times without complaint. If any food were brought home during the night, the children were awakened and were fed first. Every night mother made our bed on the ground, and during the day the bedding was folded or rolled up in the back part of the wigwam to make room for the reed mats that were spread out for us to sit on.

The joys of my childhood were at their height in the winters when grandmother came to live with us. During the summer she refused to tell us stories, for she said "the snakes will be in their holes when snow falls." One of the unwritten laws among the Indians is that in the evening, when the young boys bring into the wigwam a fine, dry log for a winter night's fire, the old people must tell them stories. At the snow-flying, I have dragged in many a log, and as the winds roared outside and as we heard the creaking of swaying trees, have listened to my grandmother tell of mighty deeds of heroes, of war, of animals, of nature, of "Spirits," and of her own childhood. With her stories of "Wak-Chun-Koga," the Don Quixote of Indian lore, grandmother made the winters one long laugh for me. Then there was always a test night, when one of us boys had to retell some of the stories that she had related. Every story had its particular lesson, for example—those relating to "Turtle," first son of "Manna" (Earth-

Maker) were to instil courage. We used to swallow turtle-hearts to make us brave.

When I was about thirteen years old, an officer of the school told me a man wanted to see me. When I went downstairs I found the Rev. William T. Findley, a Presbyterian minister, the same man who conducted the meetings at the white house (the church), and who used to come, sometimes to our log cabin and wigwam village in the woods near the river.

We sat down upon the grass and Mr. Findley told me for the first time, about Jesus Christ, as one who had a real claim upon my friendship. I felt a strange constraint to accept this new spirit-friend.

Friendship-making is a meaningful and a very formal act among Indians. I knew that James Rain was my friend. We slept together, we played together, and fought for each other. On some Sunday afternoons I took him to my home, and on others he took me to his home. His family was mine and mine his. So I understood that when I took Jesus that night to be my friend, we were to stand by each other through this life and throughout the "land of the setting sun." He was to defend me, and I was to defend Him. I did not understand much else that Mr. Findley said that night, but I knew that I had entered upon a new life.

From this time came many testings of my new purpose. A severe soul-struggle began, but I determined to remain true to my new Spirit Friend. When the day came that I was to be baptized, I stood up alone before all the Indians, and the preacher asked me whom we should obey first, Christ or parents and relatives, I answered, "Christ."

In the midst of great soul-loneliness there were other difficulties. On Sundays the whole tribe used to gather at the "Flag Pole" for horse racing, dancing, and other amusements. My black pony had taken prizes. I had also won the small



boys' foot race. When I became a 'preaching listener,' I had to give up this trip to the "Flag Pole."

Every Sunday at the church services it was customary to pass around a basket into which the people put money. I wanted to give, too, and played harder at marbles, so that I might put a lot of money into the basket. The preacher asked me where I got all the money, and when I replied "I beat it from the boys," he told me I must stop playing "for keeps." The boys all thought I was very queer.

The friendship I had entered upon was not a thing of a day. I read about my friend often but of the little testament that the preacher had given me. In the midst of the unpleasant loneliness there came to me more than a complement of deep joy.

After a time the preacher persuaded eight of us Winnebagoes to go to Santee Mission School, among the Sioux, one hundred miles away from home. From Santee's heights I could see the river winding in the direction of my home; and away beyond the river stretched the prairies of South Dakota. In a week six of the Winnebago boys ran away, and a week later the other told me that he was so homesick that he could not stand it any longer.

We talked together far into the

night, and I tried to persuade him to stay as winter would come and go, and in early spring we could return home. However he said that he was going at daybreak. While it was yet dark we stole out of Whitney Hall, and I walked with him a mile, carrying his black satchel. In a clump of box-elder trees we shook hands in silence. There was a fight within me, but the victory was won, and as I walked back I realized that there was a more than human power working in men.

The following summer I went home to visit, but came back to Santee for three successive years. A book that I read during this period made a profound impression upon me. It is entitled "Self Help" by Samuel Smiles. This book led me to resolve to earn my way through school, but to stay away from Government institutions.

If a school is to be measured not by its elaborate equipment, its size and annual budget, but by its power to develop character in its students, then Santee is to be reckoned one of the great Indian schools of the country. Here my soul awoke for the first time to some appreciation of the fact that there is much to learn and much to do.—From the *Missionary Review*.

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## STRAIGHT COLLEGE QUARTETTE

**T**HE most adventurous bit of A. M. A. work which has been done in a long time was the trip of President Briggs and the Straight College quartette by Ford truck from New Orleans to Williams College Commencement (Massachusetts) in June, their almost continuous tour of New England during the summer, ending in their return to the South via the Raleigh Convention. The total trip has measured over six thousand miles. Besides singing, the boys have worked on farms in New England, and have appeared frequently at the Northfield (Mass.) conferences, where they were received with the utmost enthusiasm. Straight has made many thousands of new friends as a result of the tour.

# THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for October, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects outside of the regular appropriations:

## RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.	8,903.31	401.25	5,779.27	.....	310.67	15,394.50	3,455.70	18,850.20	5,431.82	24,282.02
1918.	7,086.97	220.85	2,063.69	.....	83.30	9,454.81	3,271.45	12,726.26	6,353.90	19,080.16
Inc.	.....	.....	.....	.....	.....	.....	.....	.....	922.08	.....
Dec.	1,816.34	180.40	3,715.58	.....	227.37	5,939.69	184.25	6,123.94	.....	5,201.86

### Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917	8,755.92	325.73	5,458.70	.....	55.42	14,595.77	1,427.00	16,022.77	5,431.82	21,454.59
1918	6,973.84	167.60	1,901.87	.....	83.30	9,126.61	278.00	9,404.61	6,353.90	15,758.51
Inc.	.....	.....	.....	.....	27.88	.....	.....	.....	922.08	.....
Dec.	1,782.08	158.13	3,556.83	.....	.....	5,469.16	1,149.00	6,618.16	.....	5,696.08

### Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.....	147.39	75.52	320.57	.....	255.25	798.73	2,028.70	2,827.43	.....	2,827.43
1918.....	113.13	53.25	161.82	.....	.....	328.20	2,993.45	3,321.65	.....	3,321.65
Increase	.....	.....	.....	.....	.....	.....	964.75	494.22	.....	494.22
Decrease	34.26	22.27	158.75	.....	255.25	470.53	.....	.....	.....	.....

## SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1917	1918	Increase	Decrease
Available for Regular Appropriations.....	\$21,454.59	15,758.51	.....	5,696.08
Designated by Contributors for Special Objects	2,827.43	3,321.65	494.22	.....
<b>TOTAL RECEIPTS FOR OCTOBER .....</b>	<b>\$24,282.02</b>	<b>19,080.16</b>	<b>.....</b>	<b>5,201.86</b>

### FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Christmas is coming! Will you send your "Merry Christmas" greeting to the ninety-five churches in thirty states which have been appealing for our aid this fall? If so, make sure that your offering reaches our treasury this month.



On account of lack of funds last year, we were compelled to carry over into 1918 no less than one hundred and twenty-seven applications asking for \$209,550. To respond to them we are entirely dependent on what comes into our treasury from month to month.



Since New Years we have received more applications, one hundred and four of them, calling for \$122,688. That makes a total of two hundred and thirty-one applications before us this year asking for \$332,238. We ought to come to the rescue. Your gift will help us answer their appeals.



Someone inquiries about Life Members of this Society. We have many who became such before the Kansas City Council. Some changes in methods resulted from that meeting. But we gladly create Honorary Life Members on receipt of Fifty Dollars from any friend who wishes to help along this important work. It is a goodly fellowship. We would like to increase it. Why not have your name on the list?



If you have fancied that our new towns are not growing during the war, listen to this. In northwestern Nebraska, in the "sand-hills" country, is a little city that was "born overnight." Less than two years ago there was a store and post-office combined, a church, and old schoolhouse and one ranch-house. The railroad station was a box-car. The census counted ten people. Today there is a little city of several thousand people there. Houses have gone up like mushrooms. What magic wrought the change? The discovery of potash in large quantities, and the erection of potash plants. It is a humming hive of industry. Our church has a great task on hand to minister to the swarms of people. It is a man's town, largely. But there are women and children too. The minister had been living in the old schoolhouse, a very unsuitable place. They are solving their double-problem by building a large parish house, part parsonage, and part community center. Reading room, rest room, play room and bath room for men, and provision made also for women, are furnished in this parish house. The pastor has a good home on the second floor and will live in comfort. They ask us for a parsonage loan to help complete the building. Who will send us \$1,000 for it?

Our church at Vineland, N. J., is having a wonderful renewal of life. Organized forty-seven years ago it had disappointments and difficulties galore. It became a well nigh hopeless struggle to live. In spite of our repeated aid it was almost at death's door. But the Rev. John MacMillan and family came upon the field and there has been a transformation. The membership has grown. The dingy meetinghouse has been made a beautiful sanctuary, with fine stained glass windows and decorated walls. There is a fine parsonage, which we are helping the church to finance. The church is thoroughly alive and doing fine work.



A church can do three times as much as at first it thiinks possible. A rural church (not of our denomination) in a New England village had been in the habit of giving the minister \$400 and the use of the parsonage. To a newcomer they said, "We guarantee nothing but what we can collect from the people, but this is what we have usually raised." But he happened to have some business ideas and declined to come unless they would guarantee \$500 and parsonage. They wanted him mightily, and after discussion and planning pledged the increase and found they could raise it easily. Then some of the younger and more aggressive spirits said, "Why should we pinch the pastor when we are abundantly able to support him in comfort? We can do better." Under such leadership they now give him \$1200 and parsonage—just three times as much as in the old days.



## A CHURCH THAT MUST BE REBUILT

**W**E may not have a hand in it. But our hearts will be in the great task. The whole Christian world will sympathize with the effort and will insist on the reconstruction of the splendid cathedral of Rheims, which has suffered so cruelly in this terrible war.

This beautiful sanctuary belongs to that church-building period when men felt that the house of God should be made as splendid as the finest art and the costliest gifts could produce. It was one of the best examples of French Gothic architecture, with towers and pinnacles pointing heavenward, with a facade of extraordinary beauty, rich with carving, and a dignity and charm in its exterior that compelled admiration. In front stood a spirited statue of Joan of Arc, the heroine and saint of French history. Within, the building was resplendent with wonderful glass windows through whose blended colors the light of heaven streamed

through nave and aisle. Great artists had decorated it with pictured reminders of the holy faith. The building was the pride of the city, and one of the glories of the nation.

But when Germany came along to humiliate and crush her neighbor, she made this beautiful sanctuary the special target of her guns. Shot and shell from her cannon shattered the windows, crashed through the roof, tore great holes in the sides, ripped off portions of the spire, and made the holy place a horrifying example of her "Frightfulness." Our cover-page picture shows the ravaged building still smoking from incendiary bombs.

But it must not be left a melancholy ruin. The hand that smote it must rebuild it. It will be a costly undertaking, but it is part of Germany's debt and must be paid. We must see the former beauty restored, and the sanctuary re-established in that fair city of sunny France.





ASHLAND, ORE.

## “WHERE ROLLS THE OREGON”

*A Parish in the Far Northwest*

WHEN Marcus Whitman made his famous ride across the continent to save to our nation the Pacific Northwest, few people realized the immense value of that great section. Statesmen were frankly skeptical as to its importance. Daniel Webster, Secretary of State, doubted whether it were worth while to take the trouble to keep it.

Three quarters of a century of later history has put a different look upon the matter. The two million people in Washington and Oregon, the splendid cities such as Spokane, Seattle, Tacoma, Portland and the rest, the great agricultural and mineral wealth that has been developed, the commercial and industrial enterprises of great magnitude, the immense traffic by land and sea, show not only what a prize our country saved, but what promise lies here for the great future.

Into this rich and splendid field the spiritual descendants of the Pilgrim Fathers have entered, establishing schools and colleges as their forefathers did on the Atlantic Coast. Whitman College at Walla Walla, Wash., and Pacific University

at Forest Grove, Ore., are the embryo Harvard and Yale of that great Northwest. In the two states of that corner of the country we have two hundred and thirty-eight Congregational churches. Some of them in the larger cities are strong in numbers and financial resources. Some of them in rural communities are still awaiting the time when they will no longer need to lean on the strong arms of our National Societies. Nearly every one of these churches which has a house of worship completed it with the aid of the Church Building Society. Many of their ministers sleep comfortably at night because this Society helped to shelter them in good parsonages. Altogether we have helped to build in these two states more than three hundred church buildings, having assisted some churches twice. We have also helped to complete ninety-one parsonages.

It is rather difficult for us to realize the great extent of territory in these states. When we are told that you might put into them all New England, New York, Pennsylvania, New Jersey, Delaware and the Ha-

waiian Islands, and still have a good margin left over, it seems like a big stretch of country. The distances are impressive, too. It is almost as



ASHLAND, ORE. C. C.

far from Seattle to Ashland, Oregon, as from New York to Cincinnati. But it is a pleasant ride and you don't mind the distance. Leaving Seattle where we have twenty-two Congregational churches, you touch at Tacoma, that bustling city at the head of Puget Sound. You stop over at Portland on the Columbia river and find one of the finest and most up-to-date cities on the continent. Then you settle down in your Pullman for the long stretch to the southern-most county in Oregon, just on the border of California.

Reaching Ashland you find a fine little town of three or four thousand people. It is a county seat and a distributing center for the country around. More than a hundred miles westward the Pacific surf thunders on its rocky shore, though you may not hear it. More than three hundred miles eastward lie the great sheep and cattle ranges which occupy so large a part of the state. To the south are the Sierras which you

must climb by the Mt. Shasta route when you go on to San Francisco. There is a State Normal School here which brings large numbers of young people into the community for their education.

Here in this important town the Pilgrim banner has been flying for thirty years. A bird's-eye view of the place shows the white steeple of the church we helped to complete. In a cosy parsonage near by the minister and his family find a good home which we were glad to assist in finishing. Though it may seem to some remote, this place is modern and abreast of the times in many features, and these two buildings add to the attractiveness of the community and are a source of spiritual blessing to those who dwell there. While the church has had its difficulties and discouragements in these troublous times, the people have maintained its work with courage and look forward to increased numbers and larger efficiency in the more propitious days after the war.

The pastor, Rev. George S. Brett, is an old friend of this Society, whose church in South Lorain, Ohio, we helped him to complete about fifteen years ago. If you kept the files of the Church Building Quarterly you may find in it a dedication hymn



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which he wrote when that edifice was completed. It is good for use today. We hope for new prosperity in Ashland church.





## MALDEN, WASHINGTON

**M**ALDEN is a young town in eastern Washington, about nine years old, some fifty miles south of Spokane. It is on the through line of the Milwaukee & St. Paul railroad to the coast. As it was a division point the railway gave great impetus to its early growth, and about twelve hundred people settled within three miles of the center. Located in the great wheat belt in Whitman County, it drew to itself an excellent class of people, mostly Americans. Ours is the only Protestant church in the community except a small organization of Disciples.

Under an enterprising leader our church secured a good lot and erected a very excellent house of worship upon it. The value of the property is estimated at about \$7,000.

Dr. Scudder, who was Superintendent in Washington when the building project was carried through, wrote thus about the minister.

"He is a fine leader and preacher and the people are anxious to follow him in their building. Not one-tenth of the people in the town could be accommodated in the old building, which was the largest public meeting place in the community. There was great need of a decent church. The stronger we can make our work the more we shall discourage the coming in of smaller organizations to split up the field. It is the best and liveliest new town on the Milwaukee & Puget Sound line."

It made a strong appeal for our aid, and a generous grant and loan was made to help complete this attractive church. The late Mr. Francis Murdock of Newton, Mass., who was accustomed to send us \$500 each year, and asked to have a particular church assigned to him, was greatly interested in this case, and provided half the grant which paid last bills on the building.

## INCORPORATING THE CHURCH

*By Charles H. Richards*

**A**FTER the church has been duly organized it should be incorporated. This means that it shall be recognized by the state as a legally qualified corporate body to transact business, to own property, and fulfill the duties of a responsible member of the civil society.

An unincorporated church is not, in most states, a legal entity. It is merely a group of individuals. It cannot acquire property with a satisfactory title because the ownership would be promiscuous in character. It cannot transfer good title to property which it wishes to sell. It is such a loose-jointed organization without official recognition by the state, that its financial transactions are held under suspicion. While some states permit unincorporated churches to buy and sell property as quasi individuals, the majority of the states have such corporation laws that it is unsafe to have business dealings with a church which is not incorporated.

It used to be thought that because the purpose of the church is ecclesiastical and religious it need not concern itself about managing its financial affairs with legal exactness. This view belongs to the time when a marked distinction was made between things sacred and things secular. We know now that this is a false distinction. The secular becomes sacred when it pertains to the Kingdom of God. All life is sacred when we fulfill all our duties in a Christian spirit. To pay a coal bill and meet honestly every financial obligation is as truly religious in its nature as to engage in worship. To incorporate a church is to enable it to transact business properly and safely in accordance with the laws of the state, and for the welfare of all.

Because of the supposed cleavage between religion and business there used to be in many places a dual organization of "Church and Society." The church cared for the so called re-

ligious affairs of the organization; the society, which might include many who did not care to belong to the church, looked after the financial affairs. Usually anyone who paid his pew-rent had a vote in the society and helped to direct its business.

But this double-headed system had its perils and resulted in many places in serious disaster. A century and a half ago, where in many places the boundaries of the town and the parish were the same and all the citizens were taxed to support the one preacher of the single community church, and the town meeting decided whom to call and what salary he should be paid, it was natural that some such system should arise. But there is no excuse for it now. Many churches which have inherited this old dual system, are changing to a single incorporated church, following the requirements which the Religious Corporations laws of the state prescribe. A new church escapes the disadvantages and dangers of that outgrown method by promptly becoming incorporated, and thus becoming legally equipt for the transaction of all its business.

The steps which need to be taken to secure incorporation are simple, but care is necessary to have them exactly in accord with the law of the state. The Religious Corporations laws of the forty-eight states differ in many particulars so that it is important that a good lawyer, familiar with the statutes, should be consulted, that no mistake may be made.

The method of procedure in most states may be as follows:

At a public service announcement may be made that a special meeting of the church will be held at a time and place mentioned (it may be immediately after the mid-week meeting), to consider the question of securing the incorporation of the church.

If at this meeting the church votes



approval of the incorporation, it should appoint a committee of experienced and competent members to examine the laws regarding Religious Corporations, to procure a blank form for application for incorporation (The Secretary of State, or in some states the Commissioner of Corporations, will send it on request), to prepare the call for a legal meeting of the church to take the necessary action, and to draw up By-laws to be adopted by the church.

A legal meeting of the church should be called for a date at least fifteen days subsequent to the date of the call, which should state clearly the purpose of the meeting. This call should be read at the public service on the two Sundays previous to the meeting, and in some states it should be posted in a conspicuous place near the entrance to the place of worship. The call should be signed by one or more members of the church, of twenty-one years of age or more.

When this meeting is held a temporary clerk should be elected by ballot. He should be immediately sworn by a justice of the peace or notary public to well and truly record the transactions of the meeting. His first entry in the record should contain the call for the meeting duly transcribed into his minutes. As these minutes are to be presented with the application for incorporation to the proper officer of the state, this is important.

A chairman is then to be elected by ballot. The clerk should specify in the record that this election and that of other officers chosen at this meeting, was by ballot, as a vote that one person cast the ballot of the church is illegal.

All resident members of the church, men and women, twenty-one years old and upward, may vote at this meeting, and at other meetings of the incorporated church.

A motion will then be in order substantially as follows:

“Resolved, That this church apply for incorporation under the statutes of this state, and that the trustees now to be elected, together with the chairman and clerk of this meeting be authorized and instructed to act for the church in presenting its application and securing its incorporation.”

A majority vote is sufficient for the adoption of this resolution.

The application, prepared upon a blank furnished by the Secretary of State (or Commissioner of Corporations) should be signed by all the parties mentioned in the resolution; although in some states it is sufficient for the chairman (or clerk) to make oath to the papers, naming the trustees.

The church should then adopt a Constitution and By-Laws, expressing the purpose for which the corporation exists and the rules which will govern its action. These must include, without fail, the officers required by the statute regarding religious corporations.

The officers mentioned in the statutes should then be elected—a moderator, clerk, treasurer, trustees (three or five or more), and a standing committee, together with such officers as the By-Laws may require. These must all be elected by ballot. The clerk of the incorporated church must be sworn before he begins his duties. The records of this meeting must be signed by both the temporary clerk and the newly elected clerk.

Special care should be taken to have the exact corporate name of the church clearly written, and to have all names, dates and places absolutely correct. Any error may defeat the end sought.

It will be well, also, for the church to adopt a seal to be affixed to documents which may need it. The committee may recommend its form, which should contain the exact corporate name of the church in the outer circle, with such simple device in the center as may be desired. This,

prepared like a notary's stamp, is not expensive, and will be found very useful. It will be needed on many business papers.

When the application for incorporation is presented to the proper State authority, there must also be presented the record book (not a mere certified copy) which must contain the

call for the meeting with the annexed affidavit as to the action taken, the records of the meeting, including the Constitution and By-Laws and the list of officers elected.

When the certificate of incorporation has been received the church is then a legally qualified institution ready for business.



## THE MINISTER'S REFUGE

**H**OW much will the minister's home affect the quality of his preaching? If he is compelled to prepare his sermon in cramped and unsanitary quarters, will his views be narrow and his utterances pessimistic? If he lives in a shack, or in two rooms over a stable, can he soar in the pulpit? Or if he lives in a palace will that make him a prophet?

It would be unsafe to assert that a man's home of necessity determines his character or his power. Some of the humblest homes have produced the greatest saints. Some of our best preachers have been compelled to live for a time in most un-

comfortable and restricted quarters.

But it is a shame to our churches that they compel their ministers, at times, to seek shelter in shabby and unsavory houses, where they are greatly handicapped in their work. "A good home for every minister," is our motto. It is his refuge from toil and care, his solace, his inspiration, his powerhouse where he may develop new courage and energy for his work.

More than ever the churches realize this. They ask us to co-operate with them in providing for their pastors attractive and comfortable homes. We have done this more than a thousand times; yes, more than thirteen hundred times.

One of the most attractive of these places of refuge for the minister is in Kansas City, Missouri. Some of those who attended the National Council in 1917 saw the very attractive house of worship of Ivanhoe Park Church. To this they have added this rarely beautiful manse. Dr. Calvin B. Moody lives in it, and his many friends East and West are glad he has such a good home. Perhaps one of the reasons why he is such a good preacher is because he has the stimulus of such a home.



KANSAS CITY, MO. IVANHOE PK. PARISH



# THE CONGREGATIONAL EDUCATION SOCIETY

## THE UNIVERSITY PASTOR AT WORK

*Harry L. Mayer, Director of Religious Education, Ann Arbor, Michigan*

IT was the evening of the "Band Bounce," a hilarious evening at Hill Auditorium. No student would miss it. The student pastor was invited to dinner at the Zeta Psi fraternity house, and after the meal the boys gathered about the fireplace to talk to the "visitor."

The conversation drifted from the nineteen fellows, who had not returned to the University because they were in the service, to the serious side of student life, and to the problems which the young man faces in trying to relate the stigma of war with the halo of Christianity. They listened eagerly to incidents in the trenches, which prove that men do pray.

They asked questions of the student pastor which almost drove him to prayer to answer rightly.

"Glad to have you come again," was the response to the call of the "visitor" who, although no Bible was read, no hymns sung, and no audible prayers offered, really gave them the heart of the Christian gospel.

On another cold night the student pastor visited two fellows, who lived in the basement at 1616 Hill, fellows who fired furnaces and waited on tables, but whose grades in their classes seldom fell below B.

The boys were studying, but they had time to talk with the visitor for an hour, during which they reinforced their own convictions on certain problems, and at the same time enjoyed the fellowship of one who offered his aid and comfort.

One nineteen years old freshman wanted to enlist. His parents objected. His sweetheart objected. He

accepted the invitation to attend church next Sunday morning, at which time the minister might have some word for him. The other junior felt as though the whole cause of Christianity was going to be lost, and yet hated to face the inevitable. No doubt he found satisfaction in hearing the minister's sermon on the subject: "Will there be any religion left?"

When the Y. W. C. A. asked the Delta Gamma girls if they wished to have some one speak to them Thursday evenings for five weeks they gladly set aside that time for a "house meeting." About twenty girls brought their knitting to the parlor and the student pastor spent an hour each week discussing themes such as—"The Modern View Point in Religion." "How science saved Religion." "What is the use of prayer?" and "The attitude of the university student toward Jesus Christ."

One girl said that she had just begun to think seriously about religion. Another said that she had always wanted to be enlightened on the reality of prayer for an educated person. Now none of these sorority girls were members of the Sunday School but they did spend from 10:30 to 12:00 o'clock at First Church, because the minister preached interesting sermons, the kind a student appreciates, because they make him think.

While students are welcomed in any pew in First Church, they have reserved for themselves the entire balcony, and it is no uncommon occasion that finds two hundred Congregational students at morning wor-

ship. They even crowd the balcony, fill up the auditorium, and occasionally must be turned away because the old church will seat no more. Frequently there is no hesitation to sit in the aisle on an overcoat to hear a 50-minute sermon.

"Of course I go to church," said the sophomore the evening he entertained the student pastor for a half-hour, "but don't talk Sunday School to me."

There is a demand on the part of some students for a meeting that may be called their own meeting. The Plymouth Round Table was organized for this purpose, meeting at 6:30 Sunday evenings, and conducted by various student leaders and student pastor. Professors and prominent business men are glad to speak to young people on topics of morals and religion. During the past four months the student pastors, Methodist, Episcopalian and Congregationalist, have met regularly Monday mornings for consultation and exchange of plans and results in student work.

If the college student of today will be the world leader of tomorrow, there ought to be more room for the pessimist in religion, or in the future of the Christian church, for the student holds the key to success, i. e., the good student has the principle of justice, mercy and peace which characterize the Christian gospel. Witness the gridiron contest and the yells on the side for "fair play." Witness the unanimous hiss at the unsportsmanlike attitude of a basketball player. Witness the righteous indignation at the instances of too vigorous hazing of some poor freshman. The religion of justice is demanded by the college men.

At a time when the Y. M. C. A. asked for millions of dollars to furnish home life for the soldiers, the students did their share and more to raise \$25,000 in Michigan. Some gave till it hurt; others gave on promise that they might earn money by Saturday work, and still others gave up

luxuries common to college life in order to meet the call of mercy. The poor of Ann Arbor felt this kindly spirit of service and unselfishness among the university folk. Christmas dinners were sent to the poor homes by some fraternity and sorority houses. Some boys invited a group of poor urchins to their house, clothed them for the winter; fed them and sent them away with money and food for those at home. Girls dressed dolls for the hospitals; mothered orphan children at their homes, and also provided Christmas joy for needy children. A religion of service is the type of religion demanded by the student of today.

The pressure of war has given a new seriousness to university life these days. This may be seen in the restlessness that hinders high grade mental work; in the diminution of gala days and festive spirit; and especially in the reverent attitude of students in church worship. They display the attitude of one who is doing his best to face the present world problem with the determination to see it through. The fraternity house and the Christian church both are proud of their service flags all dotted with stars. They are a summons to greater earnestness and a finer patriotism than has ever characterized the university campus life. And they have set the standard by which religious interest, personal or organized, must express itself.

The work of the student pastor is in general twofold: first to penetrate the busy student life by friendly intercourse and organized effort so that the students come in contact with the local church and its spirit; second, to bring the spirit of the church to the fraternity or sorority house, dormitory or student's den, and to keep alive the passive relation to the religious forces of the community.

The Education Society helps pastors and students at nine State Universities.



## THE CLERGY AND THE WAR

**T**HE clergy today are hard-working, underpaid, long-suffering plodders, living lives of sacrifice in every corner of the land, and sharing the lesser fragments of the crust that fall from the wealth of our prosperity. With every conceivable obstacle in their paths, in the movie-craze public, and a golf-distracted and a motor-mad society, they do their duty humbly and quietly. They have no sufficient organ for concentrated public attention, for the people will not come to their churches, and the newspapers, while giving two columns to a prize fight would dismiss Isaiah in ten lines unless he was "good stuff," and would get a column as an eccentricity.

In spite of this fact the clergy are of vast influence; for generations they have kept their lights, the beacons that point the path to human progress and happiness and duty while you half-parent were foonzling that drive on the golf course of a Sunday, or washing your car, or devouring the Sunday paper in utter oblivion of the fact that you are a

rank slacker and a parasite feeding on construction work of other men and belittling their work so that you might take a moment's comfort for your beggarly soul. The clergy are taking the other half of your parental duty and are trying to teach your children a few principles which may later make you take a false pride in the kind of a boy or girl you assume that you have brought up.

It has not been the example of the worldling which has inspired the flower of this nation to offer themselves for service over seas, but it has been the churches and the clergy with the remnant of devoted laity who are an honor to themselves and our race, who have built the foundations of justice, patriotism and truth into the tablet of rising manhood. The church boys went to the war at the call. It was not our Christian young manhood that was lashed into the war with the draft. Better than a thousand invectives has been the steady untiring teaching of the clergy.—George Parkin Atwater, in the April Atlantic.



## DOES EDUCATION PAY ?

**M**ASSACHUSETTS gave her citizens seven years schooling.

Tennessee gave her citizens three years schooling.

Massachusetts citizens produced per capita \$260 a year.

Tennessee citizens produced per capita \$116 per year.

With no schooling of 5,000,000, only 31 attained distinction.

With elementary schooling of 33,000,000, 808 attained distinction.

With high school education of 2,000,000, 1245 attained distinction.

With college education of 1,000,000, 5768 attained distinction.

Fifty-five per cent of our Presidents were college graduates, also 36 per cent of members of Congress, also 47 per cent of Speakers of the House, 54 per cent of the Vice-Presidents, 62 per cent of the Secretaries of State, 50 per cent of the Secretaries of the Treasury, 67 per cent of the Attorney-Generals, 69 per cent of the Deputies of the Supreme Court. Fifty per cent of the men composing the Constitutional Convention were college bred.

# *The* CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY



## "PUT OUT YOUR TEAM AND COME IN"

*Rev. J. E. Ingham, Boise, Idaho*

I STARTED out one morning for a certain place on the map without any special reason for going except that I had never been there. I stopped at a dugout for feeding my team. A dugout is a cave dug in the side of a hill or "draw" and the front part of it is sometimes built of sod and sometimes of stone or boards. No one with my experience goes on such a trip without taking his dinner along, but the woman of the house invited me in and insisted that I take dinner with her. I told her my business and where I was going. She said; "When you return you can go by way of Blankville. They want a Sunday School there I have heard." I told her I would go there first and she gave me directions to a place about eighteen miles away.

The first man I saw near Blank-

ville might have been almost anything, but he did not look like a Sunday School man at all. I told him my name and business. He expressed his approval but said, "You can't get any man to superintend the school."

I answered, "Why not you for superintendent?" He looked more like a bootlegger than a Sunday School superintendent and his reply was, "Me superintend a Sunday School?"

"Yes, you. Why not?"

"Me, superintend a Sunday School! I'd look like it. Why say, a Sunday School superintendent would have to pray."

"Well you could pray, couldn't you?"

"Me pray?"

"Yes, you used to pray when you were at home with your mother."



This was thrown out entirely at random but it went home. Such a change in the man's face! He looked down on the ground for a few moments, kicked the dirt a little, and then looked in my face as he had not, done before. Suddenly the old, hard look was gone.

"I don't know why you said that, but you are right. I had the best mother a boy ever had, and I prayed every morning and night and she prayed with me, but I have been out here punching cattle twenty years and I have done some other things that are none of your business; but say, I'm awfully glad you came and I'll help any way I can, but I can't superintendent a Sunday School. Go over to my brother's house, it's about six miles from here. They will be glad to see you and his woman wants a Sunday School."

I went as directed and as I drove into the yard I heard a voice call out: "Put out your team and come in." When I had done so I started to tell who I was and what I had come for, but my hostess said:

"Yes, I know who you are."

"Why you never saw me before, or heard of me."

"I knew you were a Sunday School man as soon as I saw you for I have been praying for a month to have someone come here and start a Sunday School and I knew you were the man." They had no telephone so I knew that she had no way of finding out about me except as she was sure that her prayers had been answered. The room to which I was sent was very small and almost hot enough to fry eggs, and full of bedbugs and worse than that, of sand fleas. A bedbug is bad enough, but a sand flea is a combination of bed bug, rattlesnake, tarrantula, and yellow jacket. A bed bug is a sort of good natured optimist though not an agreeable companion in the stilly night; but a sand flea is a pessimist, whatever is wrong. He is anarchist, I. W. W., Bolshevik, and everything that is actively and un-

easily and aggressively and pugnaciously objectionable. I slept in that room, stayed in that room, one night. I did not sleep. I spent the next four nights in the barn.

I made a canvass of the entire neighborhood, driving to every house within six miles and found in the twelve mile circle seventy people all told, men, women and children. Fifty-four of them were at the schoolhouse Sunday morning and we had planned to seat only twenty-four. I organized the Sunday School and the man who could not pray was chosen Secretary.

That evening a black cloud indicated one of the very infrequent rains in that region and I thought I would not go to the school house to fill the appointment I had made in the morning. I changed my mind, however, for if there was even one present I would have felt guilty not to have been there. I found twenty-three on hand, one a boy of sixteen who had ridden fourteen miles and back in the morning and the same in the evening, fifty-six miles on horseback in one day, to attend the first service ever held in the community which had been settled some twenty years.

The good lady who consented to superintendent the school remained there only three months and then went back East, and in the man who could not pray they found their Superintendent. At the end of the first quarter he reported to me that the average attendance had been thirty-seven and a fraction, almost fifty per cent of the entire population of the circle twelve miles in diameter. Then they wanted me to come out and organize a church. But we had none within thirty-seven miles and no way of supplying one with a pastor if organized. I told the people to get the Methodist Episcopal pastor about seventeen miles away to supply them which they did. A Methodist Episcopal class was formed and the man who could not pray became the class leader.

## THE SOD SCHOOLHOUSE SUNDAY SCHOOL

*By Rev. J. E. Ingham, Boise, Idaho*

A DUST storm drove me into a house for shelter and I found two women caught there like myself to avoid the terrible beating of sand laden wind. It is not my habit to ask every one I meet if they have a Sunday School but in this case something seemed to tell me to speak to them about it. One replied:

"No, I have lived here eighteen years and I am about tired of it. We have never had a service or Sunday School anywhere within driving distance in all that time." I told them that I had all my time taken for the rest of the week but had four hours the next Sunday afternoon and if they would circulate the word I would be glad to come out and help them organize a Sunday School at least.

Sunday came and there were nine children and those two women present. The little red schoolhouse was about ten by twelve feet and the roof, no ceiling, was so low that I could touch it at all points except in the center. Five of the children had never attended a Sunday School or religious service of any kind before and the oldest was about twelve. I remarked on leaving, "That school will live two weeks." It lived three and then died.

Two years later when I was in that region a friend said, "You had better go out and see 'Uncle Samuel.' He is an old civil war soldier who has stopped drinking lately and you will find him an interesting character. It is about fourteen miles out there."

"All right, let me have a horse."

Arriving, I found a man over six feet in height and weighing some two hundred and fifty pounds. His face showed the marks of the years of drinking. I stayed with him about three hours and as we went out to hitch up I had the chance I wanted to talk with him. He had been a

member of a famous brigade in Sherman's march to the sea. I questioned him regarding his religious ideas.

"Oh about the same as yours, I guess."

"You believe in God?"

"I do and in Jesus Christ the divinely sent Son of God."

"You pray?"

"Every day and sometimes many times a day."

"How long have you held this belief in Christ and the need of prayer?"

"Not very long, about a year and a half."

"How came you to change your ideas?"

"Well you came out here and organized a Sunday School two years ago."

"Yes but you were not there and the meeting was seven miles from here."

"I know but my wife was there and when she came home she told me about it and I asked her where your graft was. You see, I had always thought that your fellows (ministers) were in it for what you could make out of it. She had told me



that you gave them the supplies and did not ask for any money and I didn't quite get it. She said to read the first four books of the New Testament and I would find out why you came. Well I had not looked in a Bible since I enlisted at the age of seventeen. But I had nothing else to read and I began. I had not gone through the first two books when I



began to see why you had come out here. Then I got to thinking about myself and my mother and the old home back East. I concluded to cut out the whiskey but a man can't drinking as I have, two quarts of whiskey every week, and stop it by just saying so, not if he has done it for over fifty years as I had."

"How did you stop?"

"I got to thinking about that place where I had read 'Whatsoever ye shall ask in my name I will do it,' and I prayed, well I guess it was not much of a prayer but I asked for help to stop the whiskey, and I stopped it. Oh I never told the wife about it of course."

"But you said your ideas were about the same as mine. How do you know?"

"I went over to town to see your minister and asked him about your church and he explained it to me and let me have some books to read."

"Uncle, I am going to organize a church at Community Corners Sunday, and I want you for one of the charter members?"

It was nine miles away and I had spent the better part of two weeks in the canvass for the new church.

He replied: "I shall be glad to come in at that time."

I baptized him and he with the rest, fourteen altogether, made up the new church. After the service I asked the members to remain a little so I could give them instructions as to the obligations of members and the duties of officers. 'Uncle Samuel' asked:

"Can you leave the charter membership open for a few days, say two weeks?"

"Yes, I think so. Why?"

"Well, you see I know a lot of the old boys around here and this is the leisure time for me so I thought I could hitch up and run around and perhaps I could get some of them to come in also."

Gone in an instant was the sod schoolhouse, the church and the twentieth century. I seemed to be under the walls of Damascus almost nineteen hundred years ago. I saw a man on his face, and heard the words "Lord, what wilt thou have me to do."

The little sod school house Sunday School died in three weeks, so men would have said Well, did it?

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A failing Sunday School means a failing church. Let us, therefore, amid the innumerable duties cling always to this work. We miss our boys and men who are away "fighting the good fight of faith," and how we shall welcome them on their return! We have been sorry to see some of the larger schools close down for lack of leaders. It cannot be done without loss. Many faithful laymen who have worked untiringly for soul-winning Sunday Schools are leaving us for officers training camps or for Y service. May the Master bless them in this wider Christian duty.

Many of our boys and nurses "over there" look back with joy to the little Sunday School and its faithful few who taught them the first they knew of service for the Man of Galilee who is now so near and precious under the strain of the field. May we all grow in vision of the Christian life and service until, when they return, the Christian's job in the church may be seen to be worthy of every force of the best lives, until the world song may be, "O Master, let me walk with Thee in lowly paths of service free."

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# THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

## THE CHRISTMAS FUND FOR NINETEEN EIGHTEEN

This will be the seventeenth Christmas when a fund has been received by The Congregational Board of Ministerial Relief for Christmas Checks to be sent to all those who are on the honorable roll of the Board. The keynote of the fund has been, "A Christmas morning check for the veteran of the Cross, feeble of body, great of heart and serene of faith."

These checks are in addition to their regular, promised, annual allowance. These allowances are far too small. The Christmas check supplements, augments, the allowance. During 1918 these noble people have sorely needed a material increase in their allotments from the Board. The Board has done all it could. But that was not nearly enough.

We desire this Christmas to do better by the veterans than ever, and so are asking for \$15,000. Last year we received over \$12,000.

How small this sum seems, when compared to the millions of dollars that are being asked for relief in these times of stress and trial! The Board ought to receive the whole amount in the first ten days of December, though gifts will be received as usual till January first.

Will the readers of this page look for information on this Fund in the December issues of "The Congregationalist and Advance" and write to Secretary W. A. Rice, 287 Fourth Avenue, New York, for the beautiful, illustrated Christmas Fund folder. These will be furnished free, on application, in such numbers as may be desired.

We earnestly request the co-operation of pastors, women's and young peoples' organizations, and Sunday Schools. Gifts to the Christmas Fund will be credited under the apportionment, on request.

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"My husband had used his last penny and I had handed out my last fifty cent piece by December 11th, and for the rest of the month we must go into debt. That is a tragic experience for people who have so little and who already had a debt of \$10 at the grocery, and an unpaid coal bill. Then on a morning of the Christmas Season came the check. Do you wonder that it seemed like the breaking forth of the sun after the threatened storm? I shall never forget that day."



"I do not consider it any reflection on his business ability, that a minister does not save up money. After preaching 25 years, I retired with a Jersey cow that I bought as a heifer, buying her on time, for \$90, and letting her largely pay for herself, so I know something of a minister's life. Fair preaching ability is not necessarily connected with poor business

ability. I am enclosing a gift to gladden some lonely heart at Christmas time. If you happen to know of a case where it would not be easy to wait, sending this on now, for 'Santa' is using Air Plane service in part (the winds are his messengers) and may the Lord bless the heart that needs help."

*--From a Minister, November, 1918*



# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## THE SCHAUFFLER DRIVE

Have we Daughters of the Pilgrims thought seriously of our duty toward the aliens? We must help these foreign born women and children who are already here, and still coming, because they are prospective American Citizens.

Have you heard of the Americanization Schools, where there are citizens in training? In one state alone there are twenty-three of these schools for foreign born men. Our opportunity is the Schaufler School, to fit young women to go out and help in this work.

The work of Americanization is of the first importance to us. The Building and Endowment Fund is needed immediately, because the expenses of upkeep and furnishings are pressing very seriously.

Look over this list of States, and see how your state stands, then determine what you will do to help.

State	Assigned	Paid
Colorado .....	\$1485.00	\$ 469.32
Indiana .....	960.00	318.97
Kansas .....	3000.00	1490.60
Michigan .....	5805.00	1490.60
Montana .....	50.00	
North Dakota .....	480.00	50.00
South Dakota .....	1605.00	360.58
Illinois .....	18345.00	3035.82
Iowa .....	7745.00	2135.44
Minnesota .....	5820.00	2681.67
Missouri .....	7440.00	500.00
Nebraska .....	3075.00	138.10
Ohio .....	7395.00	5350.00
Oklahoma .....	300.00	15.00
Winconsin .....	5250.00	375.53

MRS. CHAS. HUTCHISON,

*Chairman Central District*

## TOPIC FOR JANUARY, 1919

### LAYING THE FOUNDATIONS

*Congregational Home Missionary Society*

Song—"I love Thy Kingdom Lord"—

..... Timothy Dwight

Scripture:

"God hath more truth and light yet to break out of the Holy Word," John Robinson.

"Then I proclaimed a fast there —

that we might humble ourselves before God, to seek of him a straight way for us, and for our little ones, and for all our substance."

Ezra 8:21—Text of sermon preached by John Robinson before sailing for the Mayflower.

"But now they desire a better country, that is a heavenly, therefore God is not ashamed of them to be called their God; for He hath prepared for them a city.."

Reb. 11:16—Verse given to occupants of Mayflower on leaving Holland.

In the quaint "Chronicles of the Pilgrim Fathers" by Nathan Norton we find six scriptural reasons why the movement that resulted in the formation of the Congregational Denomination should be "commit to writing" and preserved.

1st. That when our Fathers have told us we may not hide from our children—Psalm 78:3-4.

2nd. That the children of His chosen seed may remember His marvelous works.—Psalm 105:5-6.

3rd.—That the vine God brought in to wilderness—and planted—and caused to take deep root filled the land—and sent forth its boughs to the sea.—Psalm 880:8-9.

4th. That God guided His own people and gave them an inheritance. —Exod. 15 15:13.

5th. That we may, look back—and have our faith strengthened in the mercies of God for our own times.—Psalm 66:5-6.

6th. That we rejoice in present enjoyments of both outward and spiritual mercies as the fruit of their prayers, tears, travels and labors.—Hosea 12:4.

Prayer:

Song—"O God beneath Thy Guiding Hand" .....

Papers:— Leonard Bacon

"Home Missions from the Point of View of the Home Missionary's Wife" (extracts from an article by Mrs. E. E. Sprague.)

"Home Missions During the War" (compiled from recent articles.)

Song—"My Faith Looks up to Thee"

..... Ray Palmer

**Roll Call**—Each member responding with her own name and the name of a home missionary who is today laying foundation for the future.

**Song**:—"Oh Master Let Me Walk with Thee" ----- Washington Gladden

#### NOTES.

The Scriptures are taken from the historical records of Pilgrim days. All the verses were woven into the foundation beliefs of our forefather and should be treasured by this generation.

The songs are four contributions given by hymnology by four prominent Congregational pastors.

The program material is taken from the pens of people who write with the authority and back ground of experience

The roll call should come last. The names of the missionaries to be selected from the Home Missionary Calendar for 1919. This can be secured from the Federation office. Price 25 cents and postage.

The extracts from Mrs. Sprague's article will be sent from the Federation office on application. The suggested articles from "Home Missions during the War" include the following: "The Church and Women in Industry"; "The Religion of Democracy"; "A War Time Program for County Churches"; "The Six Major Lines of Service"; "These can be procured from the Federation office. The issue of the American Missionary for November, 1917, also contains good material.

#### OUR NEW CALENDAR.

The 1919 Calendar is complete, and ready for sale. It is a real Calendar. It contains the latest information about our national societies and their work. Names of new missionaries appear; extracts from letters, fresh items from our fields, and beautiful illustration, all add interest to the pages. Send a copy to your pastor for a Christmas present. The president of every auxiliary needs one, and Every Woman will find one helpful.

Hang one in the church vestibule. Keep one in plain sight in the room where your woman's society meets.

The Calendar is yours. Use it.

#### Congregational Helps For Home Mission Study Course, 1918-1919.

Leaders of Mission Study Classes will find, under the above title, a collection of leaflets presenting the work of all the National Societies in its relation to industry. These leaflets have been most carefully selected; some have been written expressly for this purpose. They are

intended as helps to leaders who need supplementary material which is at once accurate, up to date, and practical. The leaflets are attractive in four, and as interesting as stories. Leaders are urged to make use of this material. The envelope containing the set of leaflets may be obtained from the Federation office for fifteen cents, postpaid.

#### SCHAUFFLER'S NEEDS.

In the October number of "The Schauffler Memorial" there is a request for "a typewriter table, a relief map of Palestine, and an abundance of sash curtains forty inches in length." Our young women may not be able to supply the first two needs, but can we not see to it that the latter need is met? What more delightful plan for a meeting could there be than a "Sewing Bee" at which "The Rescue of Diana," or "Am I My Sister's Keeper" or "Schauffler School, A National Force" should be read out loud, while busy fingers hemmed the curtains? The Federation or the School will gladly supply the information for such a program, the curtains are your part! Let us not fail to respond to this appeal for help promptly and generously.

#### EMERGENCY WAR WORK FUND

The Council of Women for Home Missions has issued an appeal to its Constituent and Corresponding Boards to supply at once a War Work Fund of \$10,000, this fund to be used to enable the Council of Women to meet its share in the important work that has been undertaken by the Joint Committee on War Production Communities, appointed by the Federal Council.

This work in no way duplicates the work of the Y. M. C. A. or the Y. W. C. A. or any of the other agencies now at work for the moral and spiritual welfare of our war workers. It is rather undertaken at their request that these new communities, and these great groups of war workers, and their families may be provided with the necessary church facilities, and with spiritual and religious safe guards which would not otherwise be offered them. An accurate survey has been made of the fields needing such help, and only essential work will be undertaken.

Congregational women must not fail to meet this great opportunity. Our share in this fund is \$750. At the Annual Meeting of the Federation it was voted to accept this share in the name of the Unions. It is the earnest hope of the Federation that each Union will be eager to avail itself of this opportunity to be of real and vital service to our country.



## DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

### METHODS THAT SUCCEED

**A**S a result of the letters that have been written to, and the suggestions that have been received during the year by the Young People's Committee of the Federation it is evident that there are certain principles underlying work with young people, which, if rightly understood and applied, are most helpful in increasing its effectiveness. First among these principles is the value of handwork, as a means of awakening an intelligent and sympathetic interest in missionary work. Testimony as to the truth of this statement comes from many quarters. The packing of missionary boxes and barrels, the preparation of post cards and scrapbooks and reins, and bean bags, and candy bags, and work bags, the making of Christmas gifts for mission schools and missionary families, the furnishing of outfits for missionary nurses, and of layettes for missionary babies, all these have proved practical and possible ways of bringing our young women and children to an intelligent understanding of the conditions that make such gifts necessary and acceptable. "Where your treasure is, there will your heart be also," and where a piece of a girl's work has gone, to that spot her thoughts will turn with interest and sincerity.

Another principle to be recognized in making missionary needs clear and vivid is the value of plays, and pageants and demonstrations as a medium for presenting missionary information. In this way not only is the ear reached but also the eye, while the study necessary to give an accurate and truthful presentation inevitably results in the gaining of much real missionary knowledge. Such plays and pageants need not be

elaborate. The simple dramatization of a chapter from the text-book, an impersonation in costume, an impromptu presentation of some phase of missionary experience, all these are easily within the reach of any society and add vividness and effectiveness to any meeting. More elaborate efforts may sometimes form the objective point for a whole winter's work. One group of girls in Massachusetts has shown great skill in presenting several of the plays issued by the M. E. M. Its winter program of study has centered around the country in which the play was located, that the presentation might be as sympathetic as possible, costuming and stage setting have been made accurate in every detail, while the careful study of plot and characters has yielded a rich fund of missionary information.

In this connection we may also note the value of means such as these for reaching and holding the girl ordinarily not interested in missions. The problem of this girl is familiar to all of us. She is a member of every society but comes to the meetings most irregularly, and is easily lost from membership if things seem "poky" or "stupid." She can often, however, be held and educated if only necessary spice and enthusiasm can be supplied. In planning a year's work reckon with this girl, call your organization a "club," not a Missionary Society, camouflage the subjects of your meetings a little, have all the fun and good times possible and, above all, give a play—a real play. Let this girl have a part, watch her interest in the organization grow and gradually lead her into an understanding of the great underlying reason for its existence.

# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for October, 1918

The Daniel Hand Educational Fund for Colored People

Income for October from Investments..... \$7,210.00

### Current Receipts

#### EASTERN DISTRICT

**MAINE**—\$188.62.

**Bangor:** Hammond St. Ch., 39.89. **Brewer:** 1st Ch., 9.19. **Burlington:** Ch., 5. **Camden:** 1st Ch., 1. **Denmark:** Ch., 5. **Fryeburg:** "Helpers," Boys' Class of S. S., for American Highlanders, 2. **Lewiston:** Pine St. Ch., 27. **Lovell:** Ch., 7. **Millinocket:** 1st Ch., 10. **Orono:** Ch., 15. **Woodfords:** Ch., 31.49; S. S., 2.43; C. E., 5.

**Woman's Home Missionary Union of Maine,** Mrs. C. E. Leach, Treas., **Portland:** Woodfords, 20.27. **Turner:** 8.35. Total, \$28.62.

**NEW HAMPSHIRE**—\$1,289.78.

(Donations 181.77, Legacies 1,108.01)

**Amherst:** Ch., 6.48; S. S., 7.12. **Concord:** 1st Ch., 33.11. **East Sullivan:** Ch., 2.82. **Greenville:** F. L. K., 2. **Keene:** 1st Ch., 100. **Nelson:** Ch., 11.25. **Salisbury:** Ch., 2. **Walpole:** 1st Ch., 8.99. **Webster:** Ch., 8.

#### Legacy

**Rindge:** James Bragg, 1,108.01.

**VERMONT**—\$1,594.76.

(Donations 132.52, Legacies 1,462.24)

**Barnet:** Ch., by S. H. G. 3. **Benson:** Ch., 12.69. **Bethel:** 1st Ch., 7. **Brookfield:** 2nd Ch., Miss. Soc., for school lunches, **Dorchester Acad.**, 4.20. **Dummerston:** Ch., 6.58. **Lyndonville:** Ladies' Aid Soc., for school lunches, **Dorchester Acad.**, 10. **Newport:** 1st Ch., 47.79. **North Bennington:** Ch., 15.13. **Randolph:** N. W. T., for Talladega College, 5. **St. Johnsbury:** South Ch., 2. **Waitsfield:** Ch., 10.13. **Wilmington:** Ch. 9.

#### Legacies

**Barnet:** Caroline Holmes, 1,155.88. **Essex:** Nancy R. Chase, 306.36.

**MASSACHUSETTS**—\$5,103.76.

(Donations 4,160.89, Legacy 942.87)

**Ballardvale:** Union Ch., 26.76. **Barre:** Mrs. M. A. R., for Rio Grande Industrial School, 5. **Boston:** E. F. F., for Talladega College, 100; H. W. S., for Talladega College, 10; M. F. L., for Talladega College, 6; W. Q. W., for Talladega College, 5; "Friend," 15. **East Boston:** Baker Ch., 2.20. **So. Boston:** Phillips Ch., 25. **Bradford:** 1st Ch. of Christ, 30. **Brookline:** Harvard Ch., 500. **Cambridge:** Pilgrim Ch., 18.30. **Dalton:** F. C. C., for Talladega College, 200. **Easthampton:** 1st S. S., 1.75. **Fall River:** Central Ch., 37.79. **Florence:** Ch., 14.75. **Granby:** Ch., 6.75. **Greenfield:** 1st Ch., 5.50. **Harvard:** Evan. Ch., 6. **Haverhill:** Center Ch., 14; Riverside Memorial Ch., 13. **Holbrook:** Winthrop Ch., 104. **Holyoke:** 2nd Ch., 139.50. **Lawrence:** United Ch., 28.75. **Lee:** A. F. S., for Talladega College, 5. **Leominster:** Pilgrim Ch., 15.18. **Lexington:** E. F. F., 50. **Malden:** 1st S. S., 29.89. **Marblehead:** Mrs. S. L. G., for Talladega College, 15; Mrs. J. J. H. G., for school lunches **Dorchester Acad.**, 25. **Medford:** Mystic Ch., 14.97. **Methuen:** 1st Ch., 28.41. **Milton:** Mary Frances Emerson Assoc., 5. **Montague:** 1st Ch., 6.28. **Montvale:** Ch., 5. **Northampton:** Edwards Ch., 44.80; D. R. C., 3. **North Brookfield:** 1st Ch., 44. **Petersham:** C. E. Soc., 17; E. B. D., 100. **Quincy:** Bethany Ch., 8.10. **Springfield:** 1st Ch., 43.29; Memorial Ch., Woman's Guild, for Gregory Inst., 10; South Ch., 145; M. D. C., for Talladega College, 5; Rev. A. P. R., for Talladega College, 10. **Taunton:** Winslow Ch., 10. **Waltham:** Ch., 22; 1st S. S., 5.38. **Warren:** 1st Ch., 7.85. **Webster:** 1st Ch., 18.50. **Wellesley Hills:** 1st Ch., 91.26. **West Newbury:** 2nd Ch., 6. **Whitinsville:** Village Ch., 915.20; L. B. Soc., for Andrews Hall, Talladega College, 25. **Williamsburg:** Ch., 50. **Winchester:** 1st Ch., 112.75. **Worcester:** Piedmont Ch., 103; E. L. H., for Student Aid at Rio Grande Industrial School, 75; Mr. & Mrs. E. F. M., 10.

**Woman's Home Missionary Association of Mass. & R. I.,** Mrs. Amos Lawrence Hatheway, Treas., **Somerville:** Mrs. W. E. L., for Hospital at Humacao, P. R., 10. **W. H. M. A.,** for salaries 754. Total, \$764.

#### Legacy

**Andover:** Sarah A. Loring, 942.87.

**RHODE ISLAND**—\$102.10.

**Central Falls:** Ch., 35.67. **Newport:** Union Ch., 1.65. **Pawtucket:** E. G. W., for Talladega College, 5. **Providence:** Beneficent Ch., 36; Free Evan. Ch., 3.78; H. G. T., for Talladega College, 10; Dr. C. H. L., for Talladega College, 10.

#### CENTRAL DISTRICT

**CONNECTICUT**—\$4,765.30.

(Donations 2,447.13, Legacy 2,318.17)

**Bridgeport:** United Ch., 70. **Bristol:** Ch., 50. **Durham:** Ch., 25. **Ellington:** Ch., 51.25. **Fairfield:** 1st Ch. of Christ, 110. **Haddam:** Ch., 6. **Hartford:** Asylum Hill Ch., 125; 1st Ch. of Christ, 107.60; H. S. C., for Talladega College, 5; W. F. G., for Talladega College, 10; J. M. H., for Talladega College, 25; C. C. R., for Talladega College, 25; C. E. T., for Talladega College, 5. **New Britain:** 1st Ch. of Christ 400; A. G. S., 5. **New Haven:** Prof. & Mrs. F., 10; F. M. W., for Talladega College, 5. **Madison:** 1st Ch., 15. **Middle Haddam:** 2nd Ch., 17.14. **Milford:** R. E. B., 5; D. L. C., 5; M. P. T., 5; C. W., 100; D. A. C., 3; E. L. C., 5, for Talladega College. **Montville:** 1st Ch., 10. **Mystic River:** Ch., 24.25. **New Britain:** F. G. P., for Tougaloo College, 25;



Mrs. F. H. T., for Talladega College, 25; Mrs. J. B. T., for Tougaloo College 25. **New Haven:** The Ch. of the Redeemer, 41.51; H. W. B., for Talladega College, 5. **Norfolk:** H. H. B., 25; Miss I. E., 15; Miss M. E., 15, for Talladega College. **Norwich:** R. C. C., 10; W. O. C., 5; Mrs. H. H. O., 25; M. F. N., 30; M. L. S., 100, for Talladega College; Ladies' Aid Soc., for Rio Grande Industrial School, 5; Park Ch., 193.96. **Sherman:** Ch., 25. **Simsbury:** 1st Ch. of Christ, 7.77. **So. Manchester:** Ch., 29.25; C. E. H., for Talladega College, 10. **Suffield:** 1st Ch., 30. **Talcottville:** J. G. T., for Talladega College, 25. **Thomaston:** H. E. S., for Tougaloo College, 25. **Torrington:** Ch., 5. **Unionville:** S. S., 5.40. **Washington:** 1st Ch., 64. **Waterbury:** A. A. B., for Talladega College, 10; H. W. S., for Tougaloo College, 250.

**Woman's Congregational Home Missionary Union of Connecticut,** Mrs. George Dahl, Treas. **Bethel:** 43. **Mt. Carmel:** 10. **New Canaan:** Ch., for new building at Thorsby, Ala., 25. **Plainville:** 10. **Rockville:** 20. **Shelton:** Ch., for Thorsby, Ala., 10. **So. Manchester:** 10. **Suffield:** 10. **Terryville:** 10. **Washington:** 3. **Watertown:** 10. **West Hartford:** 43. **Winsted:** 2nd, 7. Total, \$211.

#### Legacy

**Hartford:** Joseph L. Blanchard, 6,954.49 (reserve legacy 4,636.32), 2,318.17.

**NEW YORK**—\$1,370.88.

**Albany:** H. A. E., for Talladega College, 10. **Amber:** Ch., 2.60. **Berkshire:** Ch., 25. **Brooklyn:** Parkville Ch., 7.65; A. B. H., for Talladega College, 5; D. B., for Talladega College, 3; J. M. H., 5; Wm. H. N., for Talladega College, 100. **Buffalo:** W. H. C., for Talladega College 500; W. H. H., for Talladega College, 10. **Elbridge:** 1st Ch., 9. **Fairport:** 1st Ch., 25. **Greene:** 1st Ch., 7.25. **Homer:** E. G. R., for Talladega College, 500. **Keene Valley:** Ch., 21.70. **Lake View:** Ch., 4.21. **Mannsville:** Ch., 3.25. **New York:** J. H. S., for Talladega College, 50; "A Friend," for school lunches at Dorchester Acad., 1. **Norwich:** G. W. R., for Talladega College, 5; Mrs. F. M. B., for Talladega College, 10. **Richmond Hill:** Miss H.'s S. S., Class of Girls, for nurse in Porto Rico, 5. **Riverhead:** 1st Ch., 17.96. **Schenectady:** L. A. S., for Talladega College, 10. **Syracuse:** Pilgrim Ch., 3.12. **Watton:** 1st Ch., 30.14.

**NEW JERSEY**—\$261.03.

**Paterson:** 1st Ch., 8. **River Edge:** 1st Ch., 5.49.

**Woman's Home Missionary Union of the New Jersey Conference,** Mrs. Willard E. Buell, Treas. **Bound Brook:** 9.60. **Montclair:** 1st, 114.60. **Newark:** Belleville Ave., 3.20. **Orange:** Highland Ave., 23.35; Passaic, Ch., 10. **Paterson:** 22.80. **Verona:** 10.13. **Westfield:** 41.86. **Woodbridge:** 12. Total, \$247.54.

**PENNSYLVANIA**—\$38.70

**Riceville:** Ch., 2.70.

**Pennsylvania Union of Congregational Women's Missionary Societies** (Mrs. David Howells, Treas. **Cory:** W. M. S., for Rio Grande Industrial School, 1. **Kane:** W. M. S., for Rio Grande Industrial School, 5; W. M. S., for Thorsby Institute, 5. **Meadville:** Park Ave., 20. **Philadelphia:** Park Ch., W. M. S., for Porto Rico, 5. Total, \$36.00.

**DISTRICT OF COLUMBIA**—\$198.75.

**Washington:** 1st Ch., 87.50; 1st Ch., for Talladega College, 20.

**Through Woman's Home Missionary Union of the New Jersey Conference,** Mrs. Willard E. Buell, Treas. **Washington:** 1st, 37.25; Mt. Pleasant, 54. Total, \$91.25.

**MARYLAND**—\$12.00.

**Through Woman's Home Missionary Union of New Jersey Conference,** Mrs. Willard E. Buell, Treas. **Baltimore:** 12.

**OHIO**—\$537.87.

**Akron:** West Ch., 22.25. **Canton:** Ch., 4.40. **Chillicothe:** Ladies' Guild, 10. **Cleveland:** Archwood Ch., 10; Euclid Ave., Y. P. S. C. E., 15; Euclid Village Ch., 4.15; 1st Ch., 8.32; Grace Ch., 55c; Highland Ch., 3; Hough Ave. Ch., 18.04; Park Ch., 11; Dr. E. A. D., for Talladega College, 2; J. P., for Bricks, N. C., 2.30. **Columbus:** 1st Ch. 50; Plymouth Ch., 20; South Ch., 4.37. **Cuyahoga Falls:** Ch., 5.60. **Elyria:** 1st Ch., 18.31; F. A. S., for Talladega College, 10. **Fairport Harbor:** 1st Ch., 6. **Florence:** Ch., 1.20. **Garrettsville:** Ch., 11.50. **Geneva:** Ch., 13.20. **Jefferson:** C. A. H., 2. **Kirtland:** W. M. S., 7.40; S. S., 1. **Marietta:** 1st S. S., 7.20. **Newark:** Plymouth Ch., 3.65. **North Fairfield:** Ch., 14.50. **North Olmsted:** Ch., 5.92. **Sandusky:** 1st Ch., 11.20. **Sullivan:** Ch., 19.50. **Toledo:** Washington St. Ch., 6.58. **Youngstown:** Plymouth Ch., 38.25.

**Woman's Home Missionary Union of Ohio,** Miss Mary H. Hutchison, Treas. **Anderson:** W. M. S., 4.49. **Berea:** M. S., 16.50; S. S., 2.50; Y. L., 1. **Berlin Heights:** M. S., 3.60; S. S., 1.15. **Burton:** W. S., 1.15. **Chillicothe:** Ch., 2.30. **Cleveland:** Bethlehem, W. M. S., 2.30; Collinwood Ch., 23c; S. S., 4.60; Euclid Village Ch., 1.84; First S. S., 4.45; Grace, W. S., 25c; Pilgrim, P. W., 15.18. **Columbus:** Grand View, W. S., 3.22; Mayflower, L. M. S., 1.84; Y. L., 2; S. S., 68c. **Conneaut:** W. M. M., 8.86. **East Cleveland:** East Ch., W. A., 69c. **Garrettsville:** M. S., 3.68. **Huntsburg:** L. A. S., 41c. **Lorain:** First, W. A., 5.75; Y. L., for nurse in Porto Rico, 5. **Mallet Creek:** Y. L., for nurse in Porto Rico, 2.50. **Mansfield:** Mayflower, W. G., 3.22; C. E., for nurse in Porto Rico, 11. **Marblehead:** L. A. S., 1.79. **Marysville:** W. S., 11.04. **New London:** W. A., 1.19. **North Olmsted:** L. A., 1.33. **Norwalk:** L. U., 4.42; C. E., for nurse in Porto Rico, 5. **Radnor:** L. A., 3.45. **Toledo:** Plymouth, L. M. S., 1.61; S. S., for N. M. 3; C. E. Soc., for nurse in P. R., 1; Point Place, D. S., 2.30; Second, J. M. C., 5.05; Washington, W. A., 10. **Wayne:** C. E., for nurse in Porto Rico, 5. **Wellington:** W. A., 69c; W. B., 46c; Y. L., for nurse in Porto Rico, 5. Total, \$169.48.

**INDIANA**—\$245.65.

**Fairmont:** Ch., 70c. **Gary:** Ch., 20.90. **Indianapolis:** 1st Ch., 5.04. **Marion:** Temple Ch., 4.20. **Terre Haute:** Ch., 7.

**Cong'l Women's Home Missionary Union of Indiana,** Mrs. A. D. Davis, Treas. **Angola:** W. M. S., 1. **Cardonia:** W. M. S., 1. **Dunkirk:** S. S., 3.50. **East Chicago:** W. M. S., 7. **Elkhart:** W. M. S., 17.25; S. S., 2. **Fairmount:** S. S., 1. **Fort Wayne:** Plymouth, W. M. S., 25.50. **Franklin:** Community Ch., W. M. S., for Saluda, N. C., 5; S. S., 2.64. **Gary:** W. M. S., 3; S. S., 2. **Indianapolis:** First, W. M. S., 40; S. S., 4; Y. P., 15; Peoples Ch., S. S., 1; Trinity Ch., W. M. S., 3; S. S., 3.05; Union Ch., S. S., 1. **Kokomo:** W. M. S., 23; S. S., 6. **Marion:** Priscilla Class, for Saluda, N. C., 18.50. **Michigan City:** First Ch., W. M. S., 2. **Miller:** W. M. S., for Saluda, N. C., 5; S. S., 3. **Terre Haute:** First Ch., W. M. S., 4; S. S., 2.63; Plymouth S. S., 3.74; Plymouth W. M. S., 2. Total, \$207.81.

**MICHIGAN**—\$195.43.

**Benzonia:** Ch., 27.33. **Breckinridge:** Ch., 4.10. **Calumet:** S. S., for Theo. Student, Talladega College, 18.75. **Columbus:** Ch., 11. **Detroit:** Mt. Hope Ch., 3; T. W. McG., for Talladega College, 25. **Frankfort:** Cong'l Assembly, for Library Lights at Talladega College, 50. **Gaylord:** Ch., 1.50.

Lewiston: Finnish Ch., 1. Rockford: Ch., 6. Romeo: Ch., 3. St. Clair: Ch., 20. Wauvillet: Ch., 12.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas. Calumet: 2. Charlevoix: 1.50. Grand Rapids: Smith Memorial, 4.25. New Baltimore: 5. Total, \$12.75.

#### WESTERN DISTRICT

ILLINOIS—\$766.79.

Atkinson: Ch., 15. Austin: 1st Ch., 25.05. Batavia: S. S., for Rio Grande Industrial School, 11. Bowen: Ch., 3. Bunker Hill: Woodburn Ch., 16. Byron: Ch., 4.20. Chicago: Crawford S. S., 5; Forest Glen Ch., 3; Garfield Park Ch., 7.76; Millard Ave. Ch., 5; New First Ch., 11.07; Warren Ave. Ch., 3.48; "A Chicago Friend," (University Ch.), 25; "Chicago Friend," (University Ch.), 10; F. H. T., for Elbowoods, No. Dak., 200; M. A. D., for Talladega College, 25; F. A. R., for Talladega College, 5. Cornwall: Ch., 7. Galva: Ch., 23. Highland: S. S., 5. La Grange: 1st Ch., 70. La Salle: 1st Ch., 6. Moline: 1st Ch., 18.40. Oak Park: Harvard S. S., 8. Paxton: Ch., 6.11. Peoria: Union Ch., 8.95. Princeton: 1st Ch., 5.46. Roscoe: Ch., 2.73. Spring Valley: First S. S., 6.68. Sterling: Ch., 9.50. South Chicago: Ch., 4.30. Summit: Argo S. S., 1.94. Waverly: Ch., 2.35. West Pullman: 1st Ch., 7.07. Wilmette: 1st Ch., 45.39. Winnetka: Ch., 83.35. Wyoming: Ch., 11.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas. Chicago: Bowmanville, W. M. S., 4; New England W. S., 10; Rogers Park, W. S., 5. Decatur: W. S., 5. Evanston: First, W. S., 30. Lombard: W. S., 2. Woodstock: W. S., 4. Total, \$60.

IOWA—\$363.47.

Blencoe: S. S., 1.30. Cedar Rapids: First Ch., 7.50. Chester: Ch., 6.86. Clinton: Ch., 6. Cromwell: Ch., 10. Dacorah: Ch., 6.77. Dubuque: First Ch., 11.34; Immanuel Ch., 4.14. Des Moines: A. D. M., for Talladega College, 15; Dr. G. R., for Talladega College, 12.50; Miss M. E. W., for Talladega College, 5; Mrs. W. W. W., for Talladega College, 5. Iowa City: Ch., 16.25. La Moille: S. S., 1.88. Lewis: Ch., 5. Manchester: Ch., 9. Maquoketa: Ch., 5. Mason City: J. F. S., for Talladega College, 10. Monona: S. S., 1. Moorland: Ch., 6. Ocheydan: S. S., 1. Percival: Ch., 2. Peterson: Ch., 3.37. Salem: W. M. Soc., for Andrews Hall, Talladega College, 5. Shell Rock: Ch., 1. Shenandoah: Miss M. B. J., for Talladega College, 25; T. H. R., for Talladega College, 10. Sloan: Ch., 2.84. Tabor: Ch., 15. Waterloo: L. D. L., for Talladega College, 100.

Woman's Home Missionary Union of Iowa, through Congregational Conference. Buffalo Center: S. S., 1.20. Central City: S. S., for Children's Work, 1.40. Clear Lake: 2.80. Denmark: S. S., 1. Earlville: 7. Grinnell: 10.80. McGregor: S. S., 2.82. Marshalltown: S. S., for Children's Work, 5. Nashua: 3.50. Oakland: 3. Old Man's Creek: 4. Oskaloosa: 1. Ottumwa: First, 4.20. Sioux City: Mayflower, Guild, 5. Total, \$52.72.

WISCONSIN—\$134.74.

Baraboo: Ch., 3. Green Bay: Union Ch., W. M. Soc., 13. Medford: Ch., 3. Oconomowoc: Ch., 4.50. Shopier: Ch., 4.69. Solon Springs: Ch., 5. Stetsonville: Ch., 2.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas. Beloit: Gridley, 2. Burlington: Plymouth, 10. Baraboo: 2.20. Brodhead: 1.75. Elroy: 3. Evansville: 1.70. Kenosha: 3. Lancaster: 2.40. Lake Geneva: 11.25. Lake Mills: 2.40. Milwaukee: Plymouth, 10; Grand Ave., 2; Hanover St., 2.50. Racine: First, 6. Randolph: 2.40. Rhinelander: 2. Sparta:

13.40. Whitewater: 15.75. Windsor: 1.80. Waupun: 3. West De Pere: 1. Total, \$99.55.

MINNESOTA—\$146.09.

Brainerd: First Ch., 1.50. Cannon Falls: First Ch., 90c. Duluth: Pilgrim Ch., 3.75. Garvin: Ch., 75c. Glencoe: Ch., 94c. Hopkins: Ch., 50c. Lake City: First Ch., 93c. Minneapolis: Fifth Ave. Ch., 8.75; Forest Heights Ch., 7.15; Linden Hills Ch., 2.15; Lynnhurst Ch., 45c; Open Door Ch., 2.50; Park Ave. Ch., 4.18; Pilgrim Ch., 4.64; Plymouth Ch., 51.48; Mrs. C. W. H. (of Lowry Hill Ch.), 10. Oak Mound: Ch., 3. St. Louis: Park Ch., 50c. Pelican Rapids: Ch., 1.25. St. Paul: Immanuel Ch., 4.25. Sherburn: Ch., 39c. Sleepy Eye: Ch., 34c. Spring Valley: Ch., 1.60. Winthrop: Ch., 80c.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas. Austin: 2.64. Brainerd: First, 63c. Cable: 15c. Crookston: 2.49. Edina: 31c. Fairmont: 1. Lake City: First, 18c. Minneapolis: Bethany, 10c; Linden Hills, W. S., 30c; C. E., 60c; Lyndale, W. S., 2.40; Park Ave., 1.63; Plymouth 14.93. Montevideo: W. S., 1.44. Orroock: 25c. Ortonville: 47c. St. Paul: St. Anthony Park, 2.25; University Ave., 32c. Snake River: S. S., 10c. Waseca: 1.20. Total, 33.39.

MISSOURI—\$67.42.

Lebanon: First Ch., 8.75. New Cambria: Ch., 7. St. Louis: Compton Hill Ch., 11.96. Pilgrim Ch., 14.71. Webster Groves: First Ch., 25.

KANSAS—\$99.32.

Bazine: St. Paul (German). Ch., 5. Gaylord: First Ch., 12. Hiawatha: First Ch., 11. Leavenworth: First S. S., 4.02. Lenora: Missionary Soc., 10. Olathe: Ch., 12.33. Paola: Plymouth Ch., 9.50. Sabetha: First Ch., 15.

Woman's Home Missionary Union of Kansas, Alton: 97c. Chapman: 1. Emporia: First, 2. Fredonia: 40c. Lawrence: 1.25. Leona: 2.77. Ocala: 20c. Pauline: 20c. Plevna: 1.20. Seabrook: 60c. Sedgwick: 65c. Topeka: Central, 2.80; First, 90c. Wichita: Fairmount, 2.80; Fellowship, 1.40; Plymouth, 1.33. Total \$20.47.

NEBRASKA—\$140.88.

Ashland: Ch., 28.60. Bladen: Ch., 7. Blair: Ch., 3. Brunswick: Ch., 50c. Clarks: Ch., 2. Fairfield: Ch., 15. Franklin: Ch., 20. Germantown: German Ch., 8.25; Union Ch., 75c. Havelock: S. S., 2. Omaha: G. W. S., for Talladega College, 10. Paisley: Ch., 2.42. Pardon: Ch., 8.17. Sutton: First German Ch., 10. Weeping Water: Ch., 14.69. York: German Ch., 8.50.

NORTH DAKOTA—\$126.20.

Anamoose: Ch., 6. Cummings: Ch., 1. Drake: S. S., 1.20. Elgin: German Cong. Conference, for Elbowoods, No. Dak., 25. Foxholm: Ch., 2. Gackle: German Ch., 43. Golden Valley: German Hope Ch., 13. Granville: Ch., 2. Harvey: German Parish, 20. Harwood: Ch., 1. Lignite: First Ch., 2. Marvel: First, or Zion Ch., 3. Orisko: Ch., 6. Stady: S. S., 1.

SOUTH DAKOTA—\$18.46.

Armour: Ch., 4.22. Huron: Ch., 6.30. McLaughlin: Ch., 2. Moberg: Ch., 1.80. Reddig: Ch., 1.80. Yankton: Ch., 2.34.

COLORADO—\$18.00.

Denver: Ohio Ave. Ch., 18.

OKLAHOMA—\$38.06.

Kingfisher: Ch., 8.50. Lawton: S. S., 15c. Manchester: Ch., 3.15. Okarche: Ch., 2.90. Oklahoma City: Pilgrim Ch., 6.30. Vinita: Ch., 2. Weatherford: Zion Ch., (German), 10.

Woman's Home Missionary Union of



Oklahoma, Mrs. R. E. Newsom, Treas. Hennessey: 69c. Lawton: S. S., 3c. Manchester: 80c. Medford: 88c. Okarehe: 65c. Oklahoma: Pilgrim, 1.26. Vinita: 75c. Total, \$5.06.

WYOMING—\$9.15.

Cheyenne: First Ch., W. H. & F. M. Soc., 9.15.

#### PACIFIC DISTRICT

CALIFORNIA (Northern)—\$156.48.

Cloverdale: Ch., 4.86. Grass Valley: Ch., 54c. Oakland: First Ch., 40; Grace Ch., 3.50. Sacramento: Mrs. H. L. H., 5. San Jose: Ch., 50. Tipton: S. S., 1.08—L. S. S., for Oriental Missions, 30.

Woman's Home Missionary Union of Northern California, by Mrs. O. W. Lucas, Treas. Berkeley: North, 1. Cloverdale: 99c. Ferndale: 2.20. Grass Valley: 11c. Martinez: 75c. Oakland: Pilgrim, 2.69. San Francisco: First, 5.96. San Jose: 68c. Saratoga: 4.40. Stockton: 2.50. Tipton: 22c. Total, \$21.50.

CALIFORNIA (Southern)—\$730.38.

(Donations 207.77, Legacy 522.61)

Los Angeles: First Ch., 40. Pasadena: First Ch., 37.50. Riverside: Ch., 15. San Diego: First Ch., 30.37. Santa Ana: Ch., 15. Whittier: Ch., 25.

Woman's Home Missionary Union of Southern California, Mrs. E. C. Norton, Treas. Claremont: 5. Glendale: 2. Highland: W. S., 2; C. R., 6.50. Long Beach: 12. Los Angeles: First for Albuquerque, New Mexico, 1; Bethlehem, 1; East, 1; Hollywood, 1.40; Pilgrim, 3; Trinity, 1. Ontario: Bethel, C. R., 2.50. Santa Barbara: 5. San Diego: La Jolla 1.50. Total, \$44.90.

#### Legacy

Los Angeles: Mary E. Denison, 1,567.81 (reserve legacy 1,045.20), 522.61.

WASHINGTON—\$62.17.

Black Diamond: Ch., 2.80. Endicott: Ch., 50. Seattle: Green Lake Ch., 4.

Woman's Home Missionary Union of Washington, Mrs. J. H. Matthews, Treas. Tacoma: First, for Hospital at Humacao, Porto Rico, 5.37.

OREGON—\$103.11.

Beaver Creek: St. Peters Ch., 9. Cedar Mills: Ch., 10. Eugene: Ch., 50. Portland: Second German Ch., 17. Rainier: Ch., 4. Salem: Central Ch. 6.25; Rural Ch., 4. Symrna: Ch., 2.86.

UTAH—\$4.00.

Provo: Mrs. F. F. Bee, one cot, mattress, etc., for Proctor Academy. Salt Lake City: Phillips S. S., 4.

ARIZONA—\$1.00.

Phoenix: First Ch., S. S., 1.

THE SOUTH, &c.

WEST VIRGINIA—\$25.38.

Ceredo: Ch., 2.75. Huntington: First Ch., 20.

Through W. H. M. U. of Ohio, Miss Mary H. Hutchison, Treas. Ceredo: M. S., 69c; S. S., 69c; C. E. for nurse in Porto Rico, 1.25. Total, \$2.63.

NORTH CAROLINA—\$27.00.

Douglass Circuit: Chapel, 12. Kings Mountain: Ch., 3. Littleton: J. W., for Bricks, N. C., 5. Lowell: Ch. 1.50. Sedalia: Ch., 3. Wakefield: W. O. M., for Bricks, N. C. 2.50.

TENNESSEE—\$4.43.

Chattanooga: First Ch., 2.50; J. W. W.,

1. Knoxville: Second Ch., 93c.

GEORGIA—\$16.65.

Barnesville: Fredonia Ch., 8. Cypress Slash: Ch., 7.65. Hoschton: Macedonia Ch., 1.

ALABAMA—\$30.50.

Birmingham: First Ch., 12. Blackwood: Ch., 1. Gadsden: First Ch., 50c. Glenwood: Bethel Ch., 1. Hanceville: Ch., 4. Liberty Grove: Ch., 1. Little Creek: Ch., 1. Mt. Moriah: Ch., 1. Talladega: F. L. B., 5. Thorsby: Ch., 3. Wright's Chapel: 1.

MISSISSIPPI—\$5.00.

Tougaloo: "Friends," for Tougaloo College, 5.

LOUISIANA—\$36.15.

Chacaboula: Ch., 2. New Orleans: Alumni League, 34.15.

TEXAS—\$16.25.

Dallas: Central Ch., 14.05. Hills Prairie: Ch., 2.20.

FLORIDA—\$28.45.

Ocala: R. R. C., 5; Helvinston & Co., 5; Ocala Iron Works 10; Ocala Seed Store, 2, for Fessenden Academy.

Woman's Home Missionary Union of Florida, Mrs. Chas. E. Enlow, Treas. Interlach: C. E. Soc., for West Tampa, 2.50. Johnstown: C. E. Soc. for West Tampa, 2. Key West: C. E. Soc., 1.95. Total, \$6.45.

#### SUMMARY OF RECEIPTS FOR OCTOBER 1918.

Donations . . . . .	\$12,726.26
Legacies . . . . .	6,353.90

\$19,080.16

#### ENDOWMENT FUND

Strong Memorial Fund, additional \$7,319.45

## Congregational Education Society

S. F. Wilkins, Assistant Treasurer

14 Beacon Street. Boston. Mass.

### Receipts, September, 1918

ALABAMA—\$5.00.

Athens: 5.

FLORIDA—\$5.00.

Arch Creek: 5.

CALIFORNIA (Southern)—\$15.27.

Bloomington: 25c. Buena Park: 1. Chula Vista: 31c. Greenfield: 11c. Hawthorne: 8c. Long Beach: 1. Los Angeles: First, 1.83; Park, 37c; Vernon Av., 60c; West End, 5c; Olivet, 13c; Bethany, 29c; Grace, 9c; Athens, 20c; Moravia, 65c. Pasadena: West Side, 3.75. Pomona: 50c. Redondo Beach: 10c. San Diego: First, 3.87. San Jacinto: 3c. Yucaipa: 6c.

COLORADO—\$2.60.

Proctor: 2.50. Sterling: Ger. Zion, 10c.

CONNECTICUT—\$399.11.

(Legacy 2600)

Bristol: 62.89. Colebrook: 5. Coventry: 2nd, 2. Gilead: 3.25. Greenwich: 2nd S. S., 8; Mianus, 4. Hartford: Immanuel, 65. Nepaug: 8.64. Norwich: Taftville, 3.38. Putnam: 2nd, 9.97. Somerville: 5.44. Southington: 1st, 10.47. Thompson: 8.45. Windsor Locks: 9.

Woman's Home Missionary Union, Branford: 14. Hartford: Fourth, 12; South, 10. Milford: Plymouth, 11.31. New Britain:

15. New Canaan; 25. New Milford; 10. New Haven; Plymouth, 5; Pilgrim, 8; Howard Av., 5. Newton; 10. Old Lyme; 2.26. Poquonock; 3. Rocky Hill; 2. Shelton; 17. Simsbury; 12.05. South Manchester; 5. Stafford Springs; 5. Suffield; 10. Unionville; 5. West Hartford; 5. Woodstock; 2.

#### Legacy

New London: Est. Mrs. M. S. Harris, \$2600.

#### ILLINOIS—\$333.88.

Brimfield: 3.50. Canton: 3.55. Carpentersville: 98c. Chicago: Pilgrim, 7.50; Wellington, 12.33. Dover: 16.50. Evanston: (Friend), 2. Garden Prairie: 3. Geneseo: 2.19. Oak Park: Second, 25. Odell: 15c. Poplar Grove: 2. Roscoe: 1.09. Rosemond: 2.50.

Woman's Home Missionary Union. Abingdon: 50c. Annawan: S. S., 2.80. Batavia: S. S., 6. Big Woods: W. S., 50c. Bunker Hill: S. S., 3.84. Canton: W. S., 50c. Chicago: Bethlehem W. S., 1; Englewood, No., 50c; Irving Park, 50c; Madison Av. W. S., 50c; New First W. S., 3.50; S. S., 1.50; No. Shore S. S., 38.33; Park Manor W. S., 50c; Rogers Park W. S., 1; Summerdale W. S., 1; University W. S., 1; Wash. Park W. S., 1.50; Wellington Av. W. S., 50c. Dallas City: S. S., 2.63. Danville: First W. S., 50c. Dover: S. S., 7.04; W. S., 50c. Dundee: W. S., 2. Elgin: W. S., 2.50; S. S., 5. Evans-ton: First W. S., 4.50. Forest: S. S., 5. Geneseo: W. S., 1; S. S., 7.68. Illinois: W. S., 2. Jacksonville: S. S., 9.54. Kewanee: W. S., 25c. Lockport: W. S., 1. Lombard: W. S., 1. Mattoon: First S. S., 2.47. Melvin: S. S., 2.85. Mendon: W. S., 1. Oak Park: 1st W. S., 10; 1st Y. W. S., 1.50; 3rd W. S., 1; 4th W. S., 1. Olive: S. S., 1. Ottawa: S. S., 9.50. Paxton: S. S., 90c. Peoria: Union W. S., 1.50. Pittsfield: W. S., 50c. Plainfield: S. S., 8. Plymouth: W. S., 4.35. Prophetstown: W. S., 50c. Princeton: W. S., 10. Ridge: S. S., 94c. Roberts: S. S., 1. Rockford: Second S. S., 26.45. Rollo: 4.50. St. Charles: W. S., 50c. Seward: S. S., 7. Sheffield: W. S., 1. Sterling: W. S., 50c. Stillman Valley: W. S., 1. Thawville: W. S., 2.50. Union: S. S., 2.30. Waukegan: S. S., 50c. Wayne: W. S., 50c. Wilmette: W. S., 10; "The Twigs," 5. Winnetka: W. S., 15.

#### INDIANA—\$10.00.

Orland: 10.

#### IOWA—\$80.56.

Ashton: 2. Atlantic: 4.55. Baxter: 10. Carnforth: 1. Cedar Rapids: First, 7.60. Centerdale: S. S., 1.26. Church: 1. Des Moines: Greenwood, 4.75. Gaze: S. S., 3. Green Mountain: 2.83. Orchard: S. S., 1. Oskaloosa: 1. Rodney: 1.

Woman's Home Missionary Union: Ames: 2.30. Anamosa: 1.50. Arion: 2. Burlington: 5. Cass: C. E., 5. Cedar Falls: 1.70. Davenport: Edwards, 1.25. Emmetsburg: 1.75. Iowa Falls: 70c. McGregor: 50c. Mason City: 1.66. Monona: 1. Newell: 1. New Hampton: First, 30c. Oskaloosa: 30c. Perry: 60c. Red Oak: 2. Sheldon: 2.50. Shenandoah: 90c. Tabor: 60c. Traer: 2.18. Webster City: 2.33. Whiting: 2.50.

#### KANSAS—\$32.70.

Athol: 10. Chase: 1st, 2. Lawrence: Plymouth, 10.63; S. S., 94c; C. E., 93c. Newton: 1st, 6. Westmoreland: S. S., 2.20.

#### MAINE—\$19.00.

Camden: 1st, 6. Cumberland Center: 6. Fryeburg: 3. Weld: 2. Wilton: (A. Friend), 2.

#### MASSACHUSETTS—\$836.60.

Andover: Free Chr., 8. Auburndale: S. S., 5. Becket: 1st, 1.50. Billerica: 1.88.

Blandford: 1st, 6. Cohasset: 2nd, 2.94. Fairhaven: 1st, 1.98. Fitchburg: Rollstone, 17.10. Kingston: Plymouth, 2.75. Monson: 103.50. Newbury: 1st, 14.24. Northbridge: Rockdale, 15. Rockland: 2.12. Sheffield: 11.07. Southwick: C. E., 7.50. Wakefield: 1st, 45.90. Watertown: Phillips, 71.50. Winthrop: Union, 19.25. Woburn: 1st, 60. Worcester: Central, 40; Plymouth, 44.37.

Woman's Home Miss. Union: 355.

#### MICHIGAN—\$42.05.

Calumet: 14. Lake Odessa: 2.70. Red ridge: 2. Reed City: 3. St. Johns: 8. St. Joseph: 11. Traverse City: Oak Park, 1.35.

#### MINNESOTA—\$155.41.

Ada: 7.70; S. S., 5.70. Austin: 2.93. Brainerd: 1st, 70c. Cable: 15c. Crookston: 2.77. Edina: 36c. Excelsior: S. S., 3. Fairmont: 1.12. Lake City: 1st, 20c. Lakeland: 6c. Minneapolis: Plymouth, 16.57; Park Ave., 1.81; Bethany, 12c; Forest Hts., 3.52; Linden Hills, 1.15. Ortonville: 52c. Orrock: 6c. St. Paul: University Av., 35c; St. Anthony Park., 2.50. Snake River: S. S., 6c. Tintah: 6c.

Womans' Home Missionary Union. Alexandria: 3.80. Arco: 32c. Beard: 32c. Big Lake: 15c. Birchdale: 51c. Cannon Falls: 1st W. S., 43c. Comfrey: 61c. Cook: 25c. Dodge Center: 85c. Duluth: Pilgrim, 7.14. Excelsior: 89c. Fairbault: 5. Freeborn: 89c. Glencoe: 24c. Glenwood: 1.87. Glyndon: 28c. Groveland: 1.02. Hopkins: 25c. Lake City: 1st, 42c; Swedish, 43c. Mankato: 1st, 66c. Minneapolis: Minnehaha, 25c; 5th Ave., 1.79; Fremont Ave., 2.55; Como Ave., 77c; Plymouth 21.15; 1st, 3.80; Linden Hills, 1.02; Park Ave., 3.96; Bethany, 25c; Pilgrim, 1.69; Lowry Hill, 82c. Monticello: 64c. New Brighton: 32c. New Richland: 1.79. Ogema: 20c. Orrock: 26c. 20c. Orrock: 26c. Ortonville: 51c. Remer: 34c. Robbinsdale: W. S., 2.21. Rochester: 1.89. Rose Creek: 25c. St. Paul: Plymouth, 8.38; Atlantic, 38c; Immanuel, 2.04; Olivet, 2.55. Sauk Center: 66c. Sherburn: 36c; S. S., 30c. Springfield: 1.53. Spring Valley: 25c. Staples: 53c. Stewart: 20c. Winona: 1.27.

#### NEBRASKA—\$17.34.

Aurora: S. S., 4.71. Bruning: 1.69. Creighton: 3.19. Friend: C. E., 25c. Paisley: 1. Rising City: 1.50. Weeping Water: 5.

#### NEW HAMPSHIRE—\$76.02.

Alstead: 1st, 1.10. Exeter: 1st, 18.37. Greenfield: S. S., 2. Greenfield: 3. Hopkinton: 12. Meriden: 4. Lisbon: 1st, 29.55. Swansey: 1st, 6.

#### NEW JERSEY—\$134.50.

East Orange: 1st, 32.50. Montclair: 1st, 67. Orange: Hld. Ave., 35.

#### NEW YORK—\$72.07.

Churchville: Union, 7.50. Lockport: 1st Free, 8.50. Irondequoit: United, 4. Woodhaven: Christ, 2.

Woman's Home Missionary Union. Berkshire: L. A., 2. Brooklyn: Willoughby Av., 2. Ellington: W. U., 1.30. Fulton: S. S., 4. Hopkinton: W. U., 3. Orwell: W. U., 16.02. Pulaski: W. U., 10. Rockaway Beach: C. E., 2. Syracuse: Danforth L. U., 8.75. West Carthage: W. U., 1.

#### NORTH CAROLINA—\$54.24.

Ashboro: 1.92. Candor: 24c. Carter Mills: 72c. Charlotte: 3.48. Concord: 30c. Ellerbe: Malee, 60c. Dry Creek: 1.50. Dudley: 3. Exway: 3c. Fayetteville: 6c. Friends: 3.71. Gibsonville: Wadsworth, 72c. Greensboro: 1.32. Haw Branch: 66c. Haw River: St. Andrews, 74c. Haywood: Liberty Chapel, 5.46. Haw River: Melville, 72c. Little's Mills: Snow Hill, 1.32. Marotock: Nalls, 12c. McLeansville: 86c. Mebane: Cedar Cliff, 60c; Mary's Grove, 84c. Moncure: Jones Chapel, 3.20. Mooresville: 30c. Mt. Gilead: Oak Ridge, 62c.



**Mt. Pleasant:** 78c. **Pekin:** 90c. **Pittsboro:** 24c. **Raleigh:** 7.50. **Rankinsville:** 30c. **Rockingham:** 12c. **Lewisville:** 60c. **Salem:** 25c. **Sanford:** 60c. **Sedalia:** Bethany, 80c. **Shinnsville:** 90c. **Strieby:** 24c. **Tempting:** 1.92. **Troy:** 3.90. **Vander:** Shiloh, 74c. **Union Grove:** 21c. **Wilmington:** 1.20.

#### OHIO—\$161.95.

**Brookfield:** S. S., 65c; Ch., 70c. **Cincinnati:** Lawrence St., 2.35; Walnut Hills, 18. **Cleveland:** Collinwood, 6.75; Grace, 2.60. **Hamden:** 4.10. **Ireland:** S. S., 3.92. **Mansfield:** 1st, 30.27. **Painesville:** 1st, 8.75. **Saybrook:** 6.35. **Shandon:** 6.60. **Springfield:** 1st, 12.49; Lagonda, 8.48. **Toledo:** Wash. St., 7.89. **Wayland:** S. S., 5.30.

**Woman's Home Missionary Union.** **Burton:** W. S., 60c. **Canton:** M. S., 3.42. **Cincinnati:** Walnut Hills S. S., 6. **Cleveland:** Glenville S. S., 1.01; Mizpah W. S., 3.12; Pilgrim P. W., 9. **Fredrickburg:** W. S., 1.50. **Lima:** W. S., 1.02. **Lorain:** W. S., 62c. **S. S., 11c.** **Newark:** W. A., 58c. **Parkman:** W. S., 83c. **Tallmadge:** W. S., 3. **Toledo:** 1st W. S., 5.64. **Wayland:** W. S., 30c. **OKLAHOMA—\$7.16.**

**Woman's Home Missionary Union.** **Bulah:** S. S., 25c. **Chickasha:** S. S., 40c. **Drummond:** 16c. **Hillsdale:** 1.95. **Jennings:** 95c. **Lavton:** S. S., 10c. **Pilgrim:** 95c. **Pleasant Home:** 45c. **Weatherford:** 1.95.

#### OREGON—\$9.62.

**Corvallis:** 1st, 1.50. **Oregon City:** 1.80. **Oswego:** 30c. **Portland:** Sunnyside, 5; University Park, 1.02.

#### PENNSYLVANIA—\$6.00.

**Ebensburg:** 1st, (Friend), 6.

#### RHODE ISLAND—\$120.06.

**East Providence:** Riverside, 4.72. **Kings-ton:** 41.90. **Newport:** United, 44.44. **Paw-tucket:** Park Pl., 17. **Riverpoint:** 12.

#### VERMONT—\$54.81.

**Bennington:** 2nd, 8.40. **Brattleboro:** Centre, 32.88. **East Corinth:** 2. **Eden:** 1. **Morrisville:** 1st, 2.85. **So. Royalton:** 1.68. **Williston:** 6.

#### WASHINGTON—\$25.54.

**Ahtatum:** 2. **Anacortes:** 68c. **Bellingham:** 1.20. **Chewelah:** 40c. **Granite Falls:** 32c. **Kirkland:** 60c. **Medina:** 1.10. **Port An-geles:** 64c. **Richmond Beach:** 15c. **Seattle:** Keystone, 30c; Prospect, 5.80; Fairmont, 1.40. **Spokane:** Plymouth, 50c; Westside, 30c; Corbin Park, 2.15. **Sunnyside:** 6. **Tolt:** 2.

#### Totals

Contributions . . . . .	\$2,676.49
Legacies . . . . .	2,600.00

Grand Total . . . . . \$5,276.49

## Congregational Board of Ministerial Relief

B. H. FANCHER, *Treasurer*

### Receipts for July, August and September, 1918

(Continued from November number)

#### ILLINOIS—\$120.59.

**Atkinscon:** 10. **Aurora:** New England, 17.46. **Big Rock:** 2. **Carpentersville:** First, 98c. **Chicago:** California Ave., 6.19; University, 3.64. **Crystal Lake:** 2.70. **Dun-dee:** First, 8. **Elburn:** 2.60. **Geneseo:** 2.62. **Marshall:** 7. **Marshall:** 1.20. **Payson:** 5.24. **Poplar Grove:** 10. **Neponset:** 4. **Oak Park:** Fourth, 2.20. **Oswego:** 1.05. **Peoria:** Ply-mouth, 5. **Sandoval:** 5. **Sycamore:** First, 5. **Wheaton:** Wheaton College, 18.71.

#### INDIANA—\$18.51.

**Fairmount:** 94c. **Indianapolis:** First, 1.15. **Highlands:** 90c. **Marion:** Temple, 1.20. **Orland:** 10. **Terre Haute:** First, 3.15; Plymouth, 1.17.

#### IOWA—22c.

**Ames:** 22c.

#### KANSAS—\$114.33.

**Alma:** 7. **Emporia:** First, 10. **Fairview:** Plymouth, 14. **Garfield:** 5. **Independence:** 4. **Kansas City:** First, 2. **Kiowa:** 10. **Kir-win:** 1. **Lawrence:** Plymouth, 19.75. **Leona:** 1. **Manhattan:** First, 10. **Mt. Hope:** 2.55. **Onaga:** First, 2.27. **Parsons:** 1. **Salina:** Plymouth, 4. **Topeka:** Central, 11.25. **Val-ley Falls:** 3.51. **Wakarusa Valley:** 3. **West-moreland:** 4.

#### LOUISIANA—\$5.00.

**New Orleans:** Beecher Memorial, 2; Cen-tral, 2. **Thibodaux:** First, 1.

#### MAINE—\$36.07.

**Calais:** 10. **Cumberland Center:** 5. **Hil-ram:** 1. **Saco:** First Parish, 5.07. **Skow-hegan:** Island Ave., 15.

#### MASSACHUSETTS—\$645.64.

**Ashburnham:** First, 1.26. **Athol:** Evan-gelical, 5.25. **Blanford:** First, 2. **Boston:** Second, 18.81. **Braintree:** 2.40. **Brookton:** First, 20. **Brookline:** Harvard, 24.47. **Chel-sen:** First, 4.12. **Chicopee Falls:** Second, 1.88. **Clinton:** First, 18. **Dudley:** First, 1. **East Bridgewater:** 2.25. **Easthampton:** 5.

**East Longmeadow:** First, 2. **Fall River:** Central, 15.50. **Falmouth:** 3.50. **Foxboro:** Bethany, 2.05. **Hadley:** First, 1. **Harvard:** 2.26. **Haverhill:** Riverside Meml., 1. **Heath:** Union Evangelical, 5. **Holbrook:** Winth-rop, 25. **Holden:** 3.53. **Holyoke:** First, 21.79; Second, 26. **Lawrence:** South, 1.72. **Longmeadow:** First Church of Christ, 3. **Lowell:** Eliot, 100. **Lynn:** Central, 1.50. **Mansfield:** Orthodox, 2.30. **Maynard:** Union, 3. **Medford:** Mystic, 2.91. **Medway:** Second, 2.25. **Milton:** First Evangelical, 1.70. **Monson:** 110.65. **Natick:** First, 3; John Eliot, 1. **New Bedford:** North, 5.97. **Newburyport:** Central, 4.50. **Newton:** Eliot, 50. **Northampton:** Edwards, 6.80; First Church of Christ 20.47. **Northampton:** Florence 2. **Northfield:** Trinitarian, 16. **Peabody:** South, 5.43. **Pittsfield:** South, 2. **Quincy:** Bethany, 2.66. **Rockland:** 6.31. **Salem:** South, 40c. **Scituate:** 2.65. **Shef-field:** 4.59. **Springfield:** First Church of Christ, 27.87. **Templeton:** Trin., 3. **Wal-pole:** 4. **Westfield:** Second, 9.25. **Win-chendon:** First, 1. **Worcester:** Piedmont, 16. **Whitman:** First, 2.64. **Yarmouth:** First, 4.

#### MICHIGAN—\$6.75.

**Almont:** 1.50. **Portland:** 5.25.

#### MINNESOTA—\$31.55.

**Minneapolis:** Plymouth, 24.48. **Round Prairie:** 7.07.

#### MISSOURI—\$91.61.

**Carthage:** 3. **Cole Camp:** 6. **Honey Creek:** 1. **Kansas City:** First, 5.50; Met-ropolitan Tabernacle, 4.20; Westminster, 15.10. **Lebanon:** First, 2.50. **Maplewood:** 10.61. **Meadville:** 2. **Neosho:** First, 92c. **Old Orchard:** 46c. **St. Joseph:** First, 6.87. **St. Louis:** First, 3.44; Fountain Park, 3; Hyde Park, 55c. **Olive Branch:** 1.75; **Pil-grim:** 20.11. **Sedalia:** First, 3. **Webster Groves:** 1.60.

#### MONTANA—\$47.45.

**Ballantine:** 3. **Billings:** Community, 45c;



Hillcrest Com., 60. Broadview: 1.53. Columbus: 4. Custer: 1. Elgin: 4.50. Geyser: 52c. Great Falls: First, 3.30. Hardin: 50c. Hedges: 87c. Laurel: 2.03. Livingston: 15.43. Martinsdale: 16c. Melstone: 1.60. Musselshell: First, 2. Ringling: 2.40. Sidney: Peoples, 1.97. Wibaux: 1.59.

NEBRASKA—\$173.11.

Antioch: 2. Ashland: 15.60. Blair: 2.34. Campbell: 4.40. Cowles: 20. Creighton: 5.10. Crete: First, 20. Dunning: 3. Franklin: 5. Genoa: 6.60. Hayes Center: 90c. Leigh: First, 7.70. Lincoln: Plymouth, 5.98; Vine, 13.40. Linwood: 2.90. Monroe: 10c. Neligh: 5.60. Omaha: Plymouth, 5. Paisley: 5.60. Pierce: 6.30. Rising City: 1. Riverton: 3.16. Rokeby: 2. Scotts Bluff: German, 10. Shickley: 2.90. Strang: 2.70. Trenton: 1. Weeping Water: 5. Willowdale: East, 3.80. York: First, 4.03.

NEW HAMPSHIRE—\$122.01.

Alstead: Center, 1.55. Amherst: 1.11. Bristol: 4.50. Canterbury: 2. Claremont: 2.10. Derry Village: Central, 19.67. Greenfield: 2. Hampton: 8.68. Hookset: 1. Laconia: 5.10. Milford: First, 7.50. Newington: 2. Ossipee: First, 2. Portsmouth: North, 55. Rindge: First 3.13. Walpole: 3.67. Westmoreland: 1.

NEW JERSEY—\$191.13.

Bound Brook: 20. Closter: First, 2.75. East Orange: First, 16.25. Grantwood: 4.15. Jersey City: Waverly, 5.22. Montclair: Christian Union, 45; First, 45.50; Watchung Ave., 4. Newark: Belleville Ave., 15; Jube Meml., 13.24. Nutley: St. Paul's, 5. Orange: Highland Ave., 10. Paterson: Auburn St., 4. River Edge: First, 1.02.

NEW MEXICO—\$10.00.

Hurley: Union, 10.

NEW YORK—\$408.67.

Aquebogue: 1.17. Arcade: 3.03. Bay Shore: First, 1.58. Binghamton: East Side, 2. Briarcliff Manor: 9.49. Bridgewater: 11. Buffalo: First, 23.73. Churchville: 7.50. De Ruyter: 24c. East Rockaway: Bethany, 2. Ellington: 2. Fulton: 4. Greene: First, 5.10. Hopkinton: 1.58. Irondequoit: United, 4. Jamesport: 92c. Jamestown: Pilgrim Memorial, 81c. Lake View: 54c. Lockport: First, 8.60. Moravia: First, 5. Minnsville: 50c. New York City: Borough of the Bronx, Forest Avenue, 9. Borough of Brooklyn: Church of the Evangel, 5.50; Church of the Pilgrims, 40; Flatbush, 26.57; Lewis Ave., 10.50; Parkville 10; St. Mark's, 5. Borough of Queens: Forest Hills: The Church in the Gardens, 5; Richmond Hill, 5; Woodhaven, Christ, 4. North Evans: 50c. Perry Center: 87c. Pine Island: German, 6.50. Port Leyden: 54c. Poughkeepsie: 10.50. Riverhead: First, 2.45; Sound Ave., 47.22. Rochester: South, 4. Roscoe: Independent, 60c. Rushville: 4.50. Syracuse: Good Will, 2.50; Pilgrim, 61c; Plymouth, 65. Tuckahoe: Union, 2. Union Center: 44c. Walton: First, 15.81. Wellsville: First, 6.77. Westmoreland: 3. White Plains: Westchester, 16.50. Willsboro: 3.

NORTH CAROLINA—\$25.26.

Asheboro: 96c. Candor: 12c. Carters' Mills: 36c. Charlotte: Emanuel, 1.74. Concord: First, 15c. Dry Creek: 75c. Dudley: 1.50. Ellerbe: Malee, 30c. Exway: 2c. Fayetteville: First, 3c. Gibsonville: Wardworth, 36c. Greensboro: First, 66c. Haw Branch: 33c. Haw River: Melville, 36c. St. Andrew's Chapel, 37c. Haywood: Liberty Chapel, 2.73. Little's Mills: Snow Hill, 66c. McLeansville: 43c. Marotock: Nalls, 6c. Mebane: Cedar Cliff, 30c. Marys' Grove, 42c. Moncure: Jones Chapel, 1.60. Mooresville: 15c. Mt. Gilend: Oak Ridge, 31c. Mt. Pleasant: 39c. Pekin: 45c. Pittsboro: 12c. Raleigh: First, 3.75. Ran-

kinsville: 15c. Rockingham: 6c. Lewisville: 30c. Salem: 12c. Sanford: 30c. Sealdalia: Bethany, 40c. Shiloh: 36c. Shlansville: 45c. Strieby: 12c. Tempting: 96c. Troy: First, 1.95. Union Grove: 11c. Wilmington: First, 60c.

NORTH DAKOTA—\$37.75

Brantford: 1. Cleveland: 3. Crary: First, 3. Deering: 1.50. Fargo: Plymouth, 1. Gravelle: 2. Harvey: First, 5. Hebron: First German, 1.20. Hurd: 1. Hurdsville: 1.50. Litchville: 1.10. Mayville: 8.11. Millville: 1. Minot: 1.20. Plaza: 2.14. Stady: 3. Tappen: 1.

OHIO—\$314.64.

Akron: First, 6.60; West, 3.14. Amherst: Second, 1.20. Ashtabula: First, 2.26; Second, 2. Atwater: 35c. Austenburg: First, 44c. Berea: 2. Berlin Heights: 26c. Brookfield: 35c. Brownhelm: 4.25. Burton: 4.40. Canton: 4.79. Chagrin Falls: 2.97. Chardon: 50c. Cincinnati: Lawrence St., 1.80. Cincinnati: Plymouth, 16c; Storrs, 12c; Walnut Hills, 9. Clarinden: 40c. Cleveland: Collinwood, 4.50; Cyril Ave., 20c; Emanuel, 1.70; Euclid Ave., 36; First, 4. Glenville: 3.24; Grace, 85c; Highland, 70c; Hough Ave., 8.51; Jones Road, 40c; Mizpah, 6.04; Park, 3.23; Pilgrim, 3; Trinity 82c. Columbus: Eastwood, 2.60; First 5; Plymouth, 5.40; South, 34c. Conneaut: 46c. Coolville: 8c. Cuyahoga Falls: 12c. Eagleville: 3.77. East Cleveland: Calvary, 1.33; East, 2.65. Elyria: First, 4.70; Second, 87c. Fairport Harbor: First, 2.20. Florence: 70c. Fredericksburg: 50c. Geneva: 1. Greenwich: 20c. Hartford: 15c. Huntsburg: 3. Kent: 1.70. Lakewood: 12c. Lenox: 2.80. Lima: First, 93c. Lorain: First, 1.20; Second, 27c. Madison: Central, 1.40. Mansfield: First, 12.50; Mayflower, 1.15. Marietta: Harmor, 75c. Mt. Vernon: First, 2.50. Newark: Plymouth, 42c. Newton Falls: 93c. North Olmsted: 5.34. North Ridgeville: 72c. Oberlin: First, 6.15. Second, 7.40. Painesville: First, 3.66. Parkman: 84c. Point Place: 2. Ravenna: 80c. Richmond: 50c. Rootstown: 1. Sandusky: First, 8.08. Springfield: First, 4.16; Lagonda Ave., 2.72. Sullivan: 35c. Tallmadge: 11.48. Toledo: First, 19.83; Plymouth, 6c; Second, 20c; Washington St., 38.60. Twinsburg: 1.40. Unionville: 28c. Vermilion: 2.60. Wakeman: 9. Wauseon: 50c. Wayland: 35c. Wayne: 1c. Wellington: 60c. West Andover: 1.50. West Williamsfield: 36c. Windham: 74c. York: 24c. Youngstown: Elm St. Welsh, 56c; Plymouth, 64c.

OKLAHOMA—\$9.37.

Altona: 1.10. Chickasha: 1.50. Drummond: 28c. Hillsdale: 2. Jennings: 1. Lawton: 12c. Okarche: Pleasant Home, 45c. Oklahoma City: Pilgrim, 79c. Omega: Beulah, 1.71. Weatherford: 42c.

OREGON—\$68.87.

Corvallis: First, 50c. Monitor: 1. Ontario: 1. Oregon City: First, 60c. Oswego: 10c. Portland: First, 53; Highland, 83c; Pilgrim, 5; Second German, 3; Sunnyside, 3.50; University Park, 34c.

PENNSYLVANIA—\$49.00.

Coaldale: First, 1. Germantown: First, 10. Lindsey: 2. Meadville: Park Ave., 2. Scranton: First, 11; Plymouth, 17; Furlan, 5. Spring Creek: West, 1. RHODE ISLAND—\$110.80.

Newport: United, 20.69. Pawtucket: First, 25; Park Place, 22. Peace Dale: 12.50. Providence: Free Evangel, 75c; Plymouth, 21.11. Riverpoint: 4. Tiverton: Amicable, 4.75.

SOUTH DAKOTA—\$4.00.

Sioux Falls: First, 4.

TENNESSEE—\$1.04.

East Lake: Union, 1.04.



**TEXAS—\$1.40.**

Houston: First, 1.40.

**UTAH—\$8.50.**

Provo: 2. Salt Lake City: First, 6.50.

**VERMONT—\$104.98.**

Ascutneyville: 4.50. Bennington: 5.41; Second, 4.35. Bethel: First, 1. Brattleboro: Center, 31.69. Brighton: 5. Brookfield: 90c. Cabot: 2. Charlotte: 3.36. Colchester: 3.91. Corinth: 2. Glover: First, 2.29. Lyndon: First, 1.62. Lyndonville: 8. Marshfield: 1. Morristown: 95c. Norwich: 3. Pittsfield: 1. Rochester: 5. Royalton: 2. Springfield: First, 9. Westmore: 4. Wilmington: Union, 3.

**WASHINGTON—\$78.01.**

Ahtanum: 1.77. Anacortes: 68c. Bell-ingham: First, 2.23. Cheney: 38c. Chew-

elah: 40c. Clear Lake: 3. Colville: 1.80. Everett: First, 11.70. Granite Falls: 32c. Kirkland: 60c. Lowell: 2. Medina: 45c. Moxee Valley: 2. Pinehurst: 25c. Port Angeles: 64c. Richmond Beach: 15c. Seattle: Bayview, 2; Fairmount, 2.80; Green Lake, 4.50; Keystone, 30c; Prospect, 8.68; West 3.10. South Bend: 3.50. Spokane: Corbin Park, 2.46; Plymouth, 50c; Westminster, 2.25; West Side, 30. Springdale: 20c. Stellacoom: 2. Sunnyside: 6. Tacoma: Park Ave., 2. Tolt: 2. Vaughn: 1. Walla Walla: First, 4.88. Washougal: 1.17.

**WEST VIRGINIA—31c.**

Ceredo: 31c.

**WISCONSIN—\$1.50.**

Darlington: 1.50.

**SUMMARY OF RECEIPTS**

	July, Aug. & Sept. 1918.	Total for 9 months 1918.
Receipts credited to Churches under the Apportionment, as published . . . . .	\$ 3,447.29	\$14,944.20
Receipts from State Organizations and Individuals . . . . .	3,597.32	11,470.65
Income from invested Endowment Funds . . . . .	13,487.16	40,174.62
Receipts available for Current Work . . . . .	\$20,531.77	\$66,589.47
Donations, Legacies and Conditional Gifts for the Endowment Fund . . . . .	6,056.06	13,595.03
Total Receipts . . . . .	\$26,587.83	\$80,184.50

